

THE
M E R I T
AND
H O N O U R
Of the *Old English*
CLERGY.

ASSERTED

By *Laws and Customs* Patriarchal,
Mosaical, Evangelical, English,
Ecclesiastick, Ethnick.

A N D

The *Demerit* of the New
CLERGY discovered,

By an Author A N O N Y M O U S.

Ἡ γένεσις αὐτῆς καὶ ἐν αἰσῶνι ἐν ἀγάπῃ διὰ τὸ
ἐργάζεσθαι αὐτῇ.

London, Printed for R. Royston, Bookseller to
the Kings most Excellent Majesty, at
the Angel in Ivy-Lane, 1662.



THE
EPISTLE

To the

Reader.

Gentle Reader,

W Hile the modern Enemies of Aaron and the Priesthood, like their Progenitors, are oft viri notis, men of high name and renown in the Congregation, one of the first Quæres of thy thoughts

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will be (if my Prognosticks fail not) Why hath this Author no other name, but is Anonymus and Apocryphall ? Possibly it may be from this petty piece of Policy and Prudence, because Authors run the same Fate and Destiny with their Books, and both are most sought after and admired, when suppressed and called in. Even such veils cast over any the least intellectual Beauty do not make them the less amiable or less admirable. But to speak more plainly and probably to the Authors sense and intendment, he had rather the Work should commend the Author, then the Author commend (or discommend) the Work; though he really believeth neither the one nor the other very justly commendable.

2. Let

to the Reader.

2. Let his Name then, Good Reader, be like the Angels to Ma-
noah, **שְׁלֵמָה** Peli, Secret and ^{Judg. 13: 18.} reserved. His Clergie=Pride, he feareth, will be thought by the censorious Opponents very legible in each Chapter and Line of this Address and Apologie. Is not the Author some sower and supercilious Priest? Is not his mind as highly exalted above his people, yea the Gentry, all the Week, as his Body in the Pulpit on the Sunday? Is hee not a Pharisee, that enlargeth the Phylacteries of Clergie-Honour and Dignity? Is he not one that loveth the first seats in Synagogues, and the uppermost rooms at Feasts, and so an exquisite Pharisee in all? In the simplicity and sincerity of a
A 3 Chri-

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Mat. 11.
29.

Joh. 20. 12

Christian he first replieth to thee, that he cordially esteemeth the whole stock of Learning no better then Zacchæus his Sycomore (i. e. ficus fatua) a foolish barren Fig-tree, fit to be cut down for cumbring the ground, if it keepeth men aloft and in their altitudes, and at greatest distance from their Lord and Master, the meek and lowly one, and from associating and complying with the lowest and meanest member of his Church. He wisheth with equal indifferency each Church-man, and himself especially, either like the Angel attending on the head (the prime and principal Christians) or like the Angel waiting at the feet (the least and lowest member) of his Master; or else, like

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like Jacobs Angel, having equal ^{Gen. 28.}
complacence and self-satisfaction ^{11.}
in his ascent to the top, or in his
descent to the lowest step or *baside*
of Church=Order, seeing in both
stations he may have the Angelical
Felicity of alway beholding the ^{Mar. 18.}
face of his Father in Heaven. ^{10.}
He calleth him the most Reverend
and Venerable Priest whose con=
stant Motto is, Cor Sacerdotis,
Cancellus Christi, i. e. the ^{Durant. l. 1.}
Chancel and the Church=man is ^{sect. 21.}
Caput Ecclesiæ, i. e. most high ^{Quanta}
and honourable in the estimate of ^{humilitas}
God and the godly=wise, even when ^{debet esse}
both are most lowly in their respe=
ctive situations and structures, ^{in Prælato}
beneath and below any other part ^{& Clero.}
of Gods Church, in either sense.
The Anonymous Author dareth

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once adventure to say in his own defence, against the common and proverbial reproch of Clergy=Pride, That he hath been so little a Pharisee for love of first seats and rooms, which Christ upbraideth Matth. 23. 6. and love of pre-eminence, which the Apostle reprocheth 3 Joh. 9. that at this present day he enjoyeth no Benefice, no Dignity, no Degree, which was ever obtained aut prece aut obsequio; he never yet opened his lips to any Master of the Feasts, to bid him sit up higher; Accounting Preferment just as the godly Priests shadow; both of greatest dimensions commonly in the declination of their age, and both by their presence or absence scarce adding one Cubit either to his

Luk. 14.
10.

to the Reader.

his own merit and just value, or
to his own personal content and sa-
tisfaction. He hath ever taken
preferment as Christ would have
him take up his Cross, not by ^{Mat. 16.}
running after it, but by not run-^{24.}
ning from it, or declining it when
offered and imposed by the supreme
Hand of Providence. In short, each
honest and truly venerable Priest
would gladly vote a new Edition
and Impression (upon the Table
of his Heart) of the old Church=
Canons contra Ambitum. <sup>Yet many
primitive
Saints
αὐθιμαλὸς
ἔργον,
van volun-
tarily after
Martyr-
dom, and
more im-
portunat-
ly loved
it then an
Episcopal
Throne;</sup>

Κλῆρον ἐπίσκοπον καὶ πρεσβυτέρους, διαβολικὴν νόσησαν <sup>Theodor. l.
5. c. 38.</sup>

saith Saint Basil, Constit. Mo-
nast. c. 9. To be ambitious
of the Order of Priesthood,
and of Preeminence in that
Order, is the Devils disease
and distemper, rather becoming
a son

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a son of Lucifer, that cried, Ascendam, & ero similis Altissimo, *Isa.* 14. 14. I will ascend, and be like the highest in the Clerical Order, then a Disciple of Christ, who should be content to sit in any, though the lowest, Classis. Again, in the same style of Antiquity, Maximè ambiendus qui minimè ambitiosus: non studet suscipere Sacerdotium, sed mereri, as Sidonius Apollinarius reporteth of Simplicius a Catholick Bishop; He did most merit to be sought after that was least a seeker, and studied rather to merit a Dignity then to obtain and enjoy it. Even in Offices of civil and secular concernment, qui ad civile munus

to the Reader.

nus ambitiosè pervenisset,
puniendus. So the Codex of
Theodosius, l. i. Defens. Civit.
He awardeth penalty rather than
dignity to any self-seeking Officer.
In Spiritual and Ecclesiastick pre=
ferment, indignus Sacerdotio
& honoribus, qui non invi=
tus illos acciperet: He deme=
riteth ipso facto any Ecclesiasti=
cal dignity, that receiveth it not
~~with~~ some nolleity & reluctancie.
He must be so far from ambition,
ut quærat cogendus, roga=
tus recedat, sola illi suffragetur
non recusandi necessitas:
He must be first a modest Recu=
sant, before he is made Resident in
cathedra, by no other motive but
by the necessity of his obedience.
Some young Divines, like Plu=
tarchs

Cod. de E=
pisc. &
clero, l. 30.

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tarchs young Philosophers, are
ὡς τὰς σπορίδας, like those Sparrows
that still fly and mount up to the top
of the house ; whereas they should
rather, like Davids Sparrows, be
content with any room or place near
Gods Altar and in his Sanctuary.
And what Christian knoweth not
that the Devil was once on the pin-
nacle of the Temple, whereas Jere-
miah, the high one of God, (as
his name is by interpretation) ~~was~~
placed in puteo, in a low place of
mire and dirt ; and yet was still
ἐν ὀνόματι, like his name, in that
very station, or dejection rather ?

3. I know again, that this Ano-
nymous Author, or any Advocate of
Clergie-Revenues and Dignity,
will be impeached by the common
Genius of this Age, as guilty either
of

to the Reader.

of some discontent and dissatisfaction with his own estate and condition, or else of the Idolatry of Mammon, that is, Covetousness. Can the Author make any Bar against that common Plea of Clergy-adversaries? In the aforesaid simplicity and sincerity of a Christian Priest he can and will say, (if his own heart be not his own Jacob, that is, his own Supplanter and Deceiver, according to that Hebrew Elegancy of Scripture, Jer. 17. 9.) and he doth say, in the words of a late godly Prelate, who W. C. Bishop of Winton. lost the best Bishoprick in all England, a few dayes before his death, I thank God, I never knew that night in which I lost one quarter of an hours rest or sleep for all my own personal losses

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losses and deprivations. Yea, the Author is so far from all paroxysmes of discontent in either state, that he hath imbibed this principle or dogma with the very milk of his Mother the University, That there is very small or no difference, excepting the extremity of poverty and cleanliness of Teeth, 'twixt high or low estates of any person, Temporal or Ecclesiastick. His ground is unmoveable, and his reason invincible from Gods own mouth. When God himself was Lord Almoner to his own people, of both Orders, Lay and Clergy, and gave them a daily allowance of Manna from his own immediate hand, it is expressly said, He that gathered much, had nothing over;

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over; and he that gathered little, had no lack, *Exod. 16. 18.* Nothing over, and no lack, are plainly and literally terms equivalent and equipollent, even Levelling terms, And thus far the Author is a professed Leveller in his practick judgement, past and present; a very Lazarus, that gathereth little; yet by Some other benediction, of Autarkie and Self-sufficiency, a very Dives, He hath no lack. And if by the rule of Reason, *Perfectum est cui nihil deest*, then even a sequestered person hath and enjoyeth a perfect happiness of estate. This is no more then another Greek Copy (in another mount, that of Sion, under the Gospel, as well as that of Sinai under the Law) rendreth thus,

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thus, When without purse, and scrip, and shoes, lacked ye any thing? Luk. 22. 35. It is the gallant and daring Quære of our Great Rabbi to his own Disciples. Though then the Anonymous Author might probably and justly say, for a double Apprenti-ship of years, with Luther, Ego pro annuo stipendio tantum novem antiquas sexagenas habeo: præter has nè obolus quidem aut mihi, aut fratribus è civitate accedit, that is, onely sixty pounds for his annual stipend; yet he then was, and he hopeth ever shall be, so far from a querulous temper, that when he gathered much, he had nothing over; and when little, he had no lack of sufficient contentment

Epist. 7.
131,

to the Reader.

ment and satisfaction. I would
now heartily wish and pray for my
Brethren, that there were no one
son of Eli the Priest among them;
not one that may make the offer- ^{1 Sam. 2.}
rings of the Lord stink, even ^{17.}
under the Gospel, by their foul and
sordid humour of Covetousness in
any State. Covetousness should ^{Ephes. 5. 3}
not be once named among
them, as becometh Saints;
much less should it be acted and
practiced amongst them, as be-
cometh Priests especially. But it is
much to be bewailed, that even
some Spiritual persons are so much
flesh and blood, and so obnoxious
to that foul and mechanick office of
lading themselves with thick ^{Hab. 2. 6.}
clay, that they also cry out with
profane Esau, Da mihi de ru-
a fo,

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fo, rufo illo, *Gen. 25.30.* Give me that red, that red Clay; whereas even the chief *Apostle* was neither ashamed nor discontented to say, Silver and Gold have I none, *Act. 3. 6.* Both Lay and Clergy=order may and must know, that it is with the Revenues of Priests as with the Phylacteries of the Pharisees. God himself allowed, yea enjoined, *Exod. 13. 16.* *Deut. 6. 8.* (they were jure Divino) the use of these Phylacteries: yet when there was an enlargement and ampliatioⁿ of them, though they were conservatoria pietatis (as their name importeth) it was condemned by the Bishop of Souls in the very Pharisees, *Matth. 23. 5.* Thus, even just thus is it with Church-Revenues.

God

to the Reader.

God doth not only allow and approve, but also enjoyneth a large and liberal income to Church-men; especially in times of affluence, peace and plenty in the Christian State: And these Revenues also are conservatoria pietatis, great conservatories and encouragements of Piety and Religion. But when there is an enlargement or a dilatation of them to Pride, Covetousness, Luxury, or Laziness, such Grandees are but Pharisaical Rabbies, and will be sadly obnoxious to the severe censure and judgement of the great Bishop of Soules at his last and Oecumenical Visitation. And I, and each true Son of the Church, do heartily wish, that our Vicarius Dei in suo Regno (as Pope Eleutherius entitleth

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the King) and all his Senate or Council would give what severe Orders or Acts they please against any such Spiritual Dilapidations which the Luxury, Covetousness, or Laziness of any of that Order may bring upon the Church of God. For though I shall ever honour the linen Ephod upon any Gospel-Priest; yet when I see a carking covetous Priest, I cannot but point with the finger, as the Israelites of old, and say, Behold the Priest with the rough and rugged Garment, i. e. one of a rugged and rigid temper, or of a secular and covetous disposition. And yet I doubt not but the holy and harmless Priest and great Bishop of Souls oft permitteth and vouchsafeth room in his own Society

weemse
on Priests
vestments.

Zeck. 13. 4

to the Reader.

Society and Church to such or such
a Judas, that carrieth the bag,
and yet betrayeth his Master and
his Spouse the Church. That I
may conclude this Subject; I
have sometimes smiled at the
Romish either Wit or seeming
Piety, that giveth this Reason for
the Rasura capitis, the shaving
of Priests heads in their Church;
That there may be Nil medium Durant. de
ritibus.
inter Cœlum & Sacerdotem,
not so much as an hair intervenient
twixt Heaven and their Priests :
But I heartily wish that both our
heads and hearts would prove us to
be such true Nazarites to God, as
not to grieve to be shaved when
we are sequestred and deprived by
the sharpness of a malicious age;
and to be so far from lading our
a 3 selves

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selves with thick Clay, as to lay up little or no treasure upon earth, but a good foundation against the time to come, 1 Tim. 6. 19. ut nihil sit medium inter Cœlum & Sacerdotem.

4. *A third Article or impeachment in the Common Pleas of this Age will be, Is not this Author and Advocate of the Clergy guilty of envy, malice, or malignity to the Laity? It is answered; As that tender and indulgent Husband once said, Se cum uxore nunquam in gratiam rediisse, That he was never (for forty or fifty years) once reconciled to his Wife; because no jarre or domestick quarrel had been ever betwixt them in the revolution of so many years: even*

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even so may this Author profess,
That he was never once reconciled
with any one Parishioner, nor so
much as once convented (except
before Committees for Plundering
Ministers) nor did ever convent
any one single person (except one,
who was so exorbitant and irregu-
lar as he never paid King, or
Church, or Poor almost, without
a Distringas) before any Tribu-
nal Ecclesiastick or Civil. The
Author much admireth that bond
and obligation of the three Britan
Kings upon all their Lay-Subjects,
to wit, That all should take the in-
jury of a Priest as an injury done
to all; and, That the best and noble
persons should be loco cognato-
rum & patroni, such Patrons
of the Clergie as if some consanguini-

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nity in nature were betwixt both Orders. Thus Kenneth the I. King of the Scots, Anno 840. the Learned King Alfred, Anno 905. and King Edgar, Can. 5. How Christian, how gracious, how gallant would such Lay-Charity be to the Order of the Church! But the Author applieth one Canon, more proper and pertinent to his own Order, even unto his own heart and soul, and unto the souls of all the Clergie of the Church, as truly adoring that old English word; Ut prædicator pacis & charitatis nullum invidiæ aut odii fomitem adversus Laicos, nè ad momentum quidem, susciperet: That is, in English Translation, and practice too, I hope, That no Preacher

*clowishew.
Concil sub.
Cuthbert
Archiep.
apud Spel-
man. p. 255*

to the Reader.

cher of peace and charity should entertain the fewel & fomes of envy and malignity towards any of the Laity, even for one single moment or minute. Lastly, he endeavoureth himself, and exhorteth all of Sacred Order to a treble Sacred Ambition or Emulation, even in Apostolicall Language :

1. φιλοτιμῶνς εὐαγγελίζεσθαι, To be ambitiously emulous of preaching Love and Peace, Rom.

15. 20. 2. Τῇ τιμῇ ἀλλήλους προηγούμεναι,

To be Leaders and Captains in giving honour to others, not in snatching to themselves, Rom. 12. 10. 3. Lastly,

φιλοτιμῶνς ἡσυχάζειν, 1 Thes. 4. 11.

To be ambitiously inquisitive of the true Christian and Clerical mode

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mode of being quiet and peaceable, and even industrious Students in that Christian Art of unity and love. Amen.

5. There is yet behind one Article and Impeachment in the Common Pleas of the Age against the Clergie, concerning the idleness and laziness of some of the Church-order. I must assert and confess it to both Orders, that the only definition of a Church-man, or Man of God, which I find in any page or line of either Testament, is most probably that of S. Paul, 2 Tim. 3.

17. 'Ο ἄνθρωπος ἀνδρῶν ὡς πρὸς τὸν ἕνα
ἀγαθὸν ἐκκλησιαστικόν, The Minister
is the Man of God well joint-
ed and composed (or exactly
articulated) to every good
work: His soul not dislocated, dis-
joynted,

to the Reader.

ce. joynted, or lame and defective in
tu. the paths of Piety to God, or Cha-
ri- rity to his Brother. As for Loy-
n- terers in Gods Harvest, I know
he not any Animal, that liveth,
ss moveth, and hath a being upon
h= Gods earth, that is more despica-
it ble or detestable then a Spiritual
fi= Shepherd that zealously mindeth
of the Fleece or Fat of his Flock,
or studieth no Book so much as his
st Easter-Book, and (in Saint Pauls
3. words) buildeth with Gold or ^{1 Cor. 3.}
Silver for himself, and affordeth ^{12.}
only Hay or Stubble to his flock.
This is not to give attendance
to reading, to exhortation, to
doctrine; this is not to give
himself wholly to them, and
continue in them, 1 Tim. 4.
13, 15, 16. This is not to endure
hard-

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hardness as a good souldier of
Jesus Christ, 2 Tim. 2. 3. There
is indeed a Militia imagina-
ria, as the Law in Duarenius
calleth it, when secular Soul-
diers do no duty, lie still in warm
quarters and secure Garrisons,
and yet receive pay: But in
the Sacred Militia, he that is
σελιώτης Ἰησοῦ Χριστοῦ, 2 Tim. 2. 3. and
yet miles imaginarius also, hath
a base and dishonourable Chivalry:
Super Magnificat, p. 837. call him salem infatuatum, saith
Mat. 5. 13. honest Gerson, salt that hath
lost its savour, fit onely for the
dunghill, and to be troden
under foot by men, and by
Angels also. He that lieth still
and warm in die Solis, on many,
many Christian Sundayes, and
Gal. 19. 5. doth not, as the Sun, rejoyce as
a Giant

to the Reader.

a Giant to run the course
of his Function, doth not de=
serve the blessing of the Priest=
hood, Jer. 31. 14. I will sa=
tiate the Soule of the Priests
with Fatness. But that curse
rather is his portion, His
right eye shall be utterly
darkned, Zech. 11. 17. and
his Sun shall go down at
noon-day, Mich. 3. 6. and so
he shall be a very Sodomite,
groping at the Door both of ^{Gen. 19:}
the Church Militant and Trium=^{11.}
phant also. The Hebrew Pro=
verb of each Israelite was,
Blessed is he that dusteth
himselfe in the dust of the
Temple. And whereas the
Minister carrieth Labour and
Dust in his name ^{ΔΙΔΩΜΕΝ},
Bles-

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Blessed is he that dusteth
himselſe in the Duſt of the
Pulpit. *And for Honour and
Aſſiduity of that Labour in
that Duſt ye have the united
Votes and Suffrages of ſeve-
rall Councils, Concil. Tolet.
2. Can. 4. Tom. 4. pag.
800. Constantinop. 2. Can.
19. Tom. 5. pag. 328. Au-
relian. Can. 33. pag. 713.
Trident. Sess. 24. Can. 4.*
*In fine or Conclusion, whereas
the Baſes of the Temple had
Oxen pourtrayed on them, and
Lions, and Cherubim, this A-
nonymous Advocate of the Cler-
gie wiſheth, even with a Po-
piſh Author, that each Engliſh
Church-man were ſuch a Ba-
ſis of the Temple, a pillar and
ground*

H. Pintus
in Iſa. 31.

1 Tim. 3.
15:

to the Reader.

ground of Truth, to his utmost possibility; to wit, somewhat of the Oxen, for constant labour and industry; of the Lion, for courage against the most daring Offenders; and of the Cherub, Ob scientiæ plenitudinem, for fulness of illumination and instruction. And such a Church-man as this doth justly merit the complicated, decompounded and superabundant honour which Saint Paul enjoyneth, 1 Thess. 5. 13. and which is the whole intendment and design of this Anonymous Author: who in an holy and humble imitation of him who wrote himselfe, not by the Grace of God, nor by the
Pro-

The Epistle, &c.

*Durandi
Rationale,
in Proem.*

Providence of God, *but* solâ
Dei patientiâ Episcopus, *doth*
justly write himself,

By the meer Patience of God,

His Presbyter,

And

Your most humble Servant,

A. A.

The

T
P
P

The Merit of the Old,

AND

Demerit of the New

ENGLISH CLERGY

demonstrated.

SECTION I.

An Introduction concerning the Modern Zamzummins and mischievous Agitators against the Clergy:

To the *English* Gentry.

Most generous and courteous Sirs,



Here have been of late some *Zamzummins* and sons of *Anak* amongst you, though not of you.

These (as their Name is by interpretation) have been *Turpia & prava cogitantes ac molientes*, i. e.

B

Great

Deut. 2.
20, 21.

Num. 13.
33.

2 Cor. 4.7.

Psa. 73.10

Great Inventors and Masters of Mischief. And the gemination of the word, *Zamzummin*, notes in the *Hebrew* dialect, High and mighty ones for strength of Body and Mind to do mischief, or horrid machinations. These have looked upon the *English* Churchmen (of the first and best Edition in this Century) as upon so many inconsiderable and despicable *Grashoppers* of the Earth. And while the Sacred Scripture calls them indeed *Earthen Vessels*, they have made them all in their new account no better then *Terra filii*, i. e. Sons of the Earth, men of base and vile Allay in respect of their Generous Order. And yet by the dispensation of Divine Providence, both these sons of *Anak* (to complete the Parallel) have been themselves odious and despicable in the eyes of the King of Kings and Lord of Lords, and that menace and commination is almost verified, *Thou shalt make their*

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their Image to vanish out of the City. These men have had a gallant *Levelling Project* in reference to the *Church*, while *Self-interest* hath forbade any such design in relation to the *State* and *Commonwealth*.

It's very true, that the *God of Order* and *Father of Lights* hath made and constituted a double *Equinoctial* in the compass of the *Year*, the one *Vernal*, the other *Autumnal*, in which the brightest *Day* cannot brag of a *Minutes* length beyond the souleſt and darkeſt *Night*. But theſe ſons of *Diſorder* and *Confuſion* have often and often voted and deſigned a third and new *Eccleſiaſtick Equinoctial* in the *Church*; in which the *Lights* of the firſt, ſecond and third *Magnitude* muſt be equallized with the moſt obſcure, ignorant and illiterate *Teachers*. Neither would they have any regret or averſion, if all ſuch *Lights* had been whelmed *ſub modio*, under a

B 2^d Buſhel,

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Bushel, or (like *Achans* accursed thing) buried under ground, and not one of them set up in a *Candlestick*, especially if it be a *Golden* one, a place of value and eminence.

It seems the fond Fancy of some sons of false Light in old *Tertullians* dayes, by a *Platonick* Revolution, hath lighted upon our modern Age: *Quum extollimur & inflamur adversus Clerum, tunc Unum Omnes sumus, tunc Omnes Sacerdotes, &c. i. e.* When we are extolled and swollen big with a Tympany of spiritual pride, then we are all One, and all Priests; and that not without a Sacred

Text to justify it (a very *Fus divinum* for contempt of Ministry) *Sacerdotes nos Deo & Patri fecit, i. e.* We are all Kings, all Priests to God. Just all *Corahs* Company (for *the gainsaying of Corah* is a sin under the Gospel) All the Congregation are *Sancti*, every one of them Saints and Holy,

Tertul. de Monogamia, c. 12.

Apo. 5. 10.

Jude 11.

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ly, as holy Orders can make them.

These grand Agitators and Pragmaticks in Church-affairs have possibly another fair (or foul) Precedent from some of their modern Progenitors, even in Queen *Elizabeths* dayes. The Plot was this: That while in our Royal *English* Armes there is the *Cross* and the *Lily* in a fair conjunction, their Envious eyes would have wholly rased out the *Cross* (the Embleme of the Church) that so the *Lily* (the Embleme and Cognisance of the State) might singly and solely flourish, exceeding *Salomon* in all his Glory.

Sir Henry Spelmans Preface to his Councils.

If these men had gone one step further in their *furious Zeal*, & *unâ & eâdem liturâ*, by one and the same motion had blotted out and expung'd the *Cross* from their own Foreheads, had they not made themselves and the whole State very Gallant and Triumphant

Num. 11.
29.

Christians? And whereas it was once the pious Vote of a King of *Israel*, and one learned in all the Wisdom of the *Egyptians*, and the man of Visions and Miracles beyond all others, *Would to God all the Lords people were Prophets*; that Vote would have been by these wholly inverted, or perverted, *Would to God all the Lords Prophets were no other then one of the people*: and so the *Cross* it self (the Embleme of the Church and Churchmen) wholly have been crucified to all intents and purposes.

I am now ashamed and blush (Gentle and Honoured Sirs) that I should tell you such true stories of our own *Zamzummins*, sons of false Light and Fanatick Agitators, before whom the whole Body, or *Carkas*, of our *English* Church bled afresh, at the presence of such Monsters of men. God grant there be no Spawn or Issue left of such Levelling *Edomites*, that still cry, *Down with it, down*

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down with it even to the ground.

The Authors grand Design by these small Papers is, to make our own *English* Statute more authentick and unrepealable in all *English*, generous and Christian hearts, namely that of 8 *Elizabeth* cap. 1. 8 El. 7. cap. 1. in Preamble. That the Clergy is a High State, one of the greatest States of the Realm. And this shall be asserted against all our new *Edomites*, 1. *Fare Antiquo-Anglicano*, by the old *English* account; 2. *Fare Naturæ & Patriarchali*, by the Law of Nature and Patriarchs before the Law; 3. *Fare Mosatco & Israelitico*, under the Law of *Moses*; 4. *Fare Evangelico*, by the Evangelical account; 5. *Fare Ecclesiastico*, by Primitive Ecclesiastick account; 6. *Fare Ethnico*, even by the account of Heathens themselves.

But before all or any of those, I am constrained from the urgency of the present Posture of Ecclesiastick Affairs, to give my Reader a

double Essay or Exercitation: One touching the Merit and just Value of the true Old *English* Clergy; The other touching the Demerits and depreciating the New *English* Clergy, and of all *Sectaries*, of what division, subdivision, and of what denomination soever. Though possibly (upon Second thoughts) the grand Defects and huge and gross Enormities of all such Factionous spirits, like the *Faces* or Dregs, are most fit and proper for the Bottom and Sediment of this Discourse; unto which I shall defer them.

SECT. II.

Of the grand Merit of the old English Clergy.

LEt not, I pray (Generous and Courteous Sirs) this one word seem the effect of Clergy-Pride, if we dare venture to tell you, That there are no less than eight or

or nine signal and eminent Honours and Favours which the Great and Catholick Bishop of Souls hath vouchsafed to our Ecclesiastick Order; equal to which the Divine Benediction hath hardly deign'd to any Age or any Kingdom besides.

1. The Union of the Houses of *York* and *Lancaster* was effected by the Counsels of Bishop *Morton*. A rare Accommodation and Expedient for the joynt & united welfare of the Church and State.

Speeds
Hist. l. 9.
c. 19. pag.
917.

2. The Union of *England* and *Scotland* was wrought by the treaty of Bishop *Foxe*. That great Wall of Partition was beaten down by a blessed Episcopal Hand.

Idem, c. 20.
pag 989.

3. The Conversion of the Kingdom from Paganism was by Saint *Augustine* Archbishop of *Canterbury*.

4. The Reformation was begun and promoted by Bishops. These were those *Aarons*, whose hands

Dr. Taylor,
Epistle to
Episc. assisted.

hands lift up did defeat all the forces of the *Amalekites*, and gave Benediction to all true *Israelites*. So that we may borrow (without just Envy) the words of K. *Alured* to *Walsheus* the Bishop, *Felicia tunc tempora fuerunt inter omnes Anglia populos, &c. i. e. England* was oft the Fortunate Island. His Reason is, *Sapientes extiterunt in Anglica gente de Spirituali gradu, &c.* Because those of Spiritual Order were Learned, Wise and Godly.

Let this make a fifth signal Benison even in a modern Age: That as in *England* a judicious and authentick Antiquary hath fixed this Asterism upon *English* Kings, *Plures pii Reges in Anglia quàm in ulla alia Provincia, quantumcunq; populoſa, i. e.* More pious Kings have been in little *England*, then in any other Province, though never so populous or numerous: so the same Divine Benediction hath bestowed a singularity and specialty

Spelman
Concil.
Præf.

alry of Favour and Honour upon the Body of this Clergy, " That " there have been more Learned " men in *England* then are to be " found among all the Ministers " of the Religion in *France, Flan-* " *ders, Germany, Poland, Den-* " *mark, Scotland,* and all *Europe* be- sides. Thus *Cambridge* and *Oxford* answer to the *Puritan* Petition exhibited to K. *James Anno 1603. pag. 31.* And can it once be imagined by him that hath Charity as a grain of Mustard-seed, that such a numerous company of such Learned, Grave and Judicious Clerks should prefer a Libel to such a Learned and Judicious Prince as he was ?

Adde yet a sixth signal Honour, That the late most Odious (*i. e.* Dignified) Clergy, as Bishops, Deans and Prebends, have been *νεχαιρωμενοι* (in the singular and new-coined Greek of the Angel) *highly favoured* and honoured above others. For though their
Num-

Camden. Number exceeds not above 4. or 500. persons, yet they have been more Able and Athletick and Publick Champions of Protestant religion against Popery, then above 9284. Parochial Ministers. In this I dare appeal to all Learned Gentry or Clergy of what Party or Persuasion soever. These, like *Gedeons* 300. Souldiers, have done the Duty and Service of many thousands, though their Reward hath been of late, to be discarded and disbanded by the men of the new *Militia*, or *Malitia* rather.

Arist. If all these Six signal Honours adde nothing to the Merit and Price of that *English* Order, let them give them all an Ostracism for an Honorary, and write upon them, *Nemo inter vos excellat*; an *Athenian* banishment for ten years, for being too much *Athenian* or Learned.

That I may yet adde *ad cumulum*, and make up a very *Galeed*, i. e. an heap, of Witnesses, take a seventh

seventh signal Honour and Prerogative, which is the greater because it comes out of the mouth of an Enemy. Even one of the grand *Rabbies* and Patriarchs of the Modern Age gives them a fair voluntary Attestation and ingenuous Confession. His own words are these ensuing. "If we had been at Gods elbow (such his own dialect and language) when he bounded out the Nations, and appointed out Times and Seasons that men should live in, we should not have known in what Place or Nation we should have chosen to have lived, in respect of the enjoyment of the Gospel, rather then in this Kingdom. So *Thomas Goodwin* in his *Grand Interest of State*, Febr. 25. 1645. This *Ex ore tuo* then was spoken above 20. years before that date, as himself witnesses; When the Episcopal Order and *English* Liturgy were in their very *ἐκ μὲν* and altitude, their very Meridian Lustre.

Ano-

Another *Rabbi* of the same Fraternity gives a fair Concession extorted only by the virtue and force of Truth, and that with no small Passion and Indignation.

“O how does the Carriage of
“these men in some degree justi-
“fie the Harshness, Sourness, Do-
“mineering and Cruelty of some
“of the Prelates? There is occa-
“sion given to think they were
“not such vile men as heretofore
“we thought they were. So *Fer.*

Burroughs, Irenici pag. 216. *Anno*

John 11.
51.

1646. *This, sure, he spake not of himself, but as being a High Priest (and true Prophet) for that same year.*

If the mouth of two or three Witnesses will not establish this word, hear the grand and united Authors of the late *deformed Reformation*. “That instead of true
“Piety and Power of Godliness,
“they had opened the very floud-
“gates to all Impiety and Pro-
“faneness; and that after they
had

“had removed the Prelatical
“yoke from their Shoulders
(which they had tied on with
their own Hands and Subscrip-
tions, and were now *Viri Belial*,
without yoke) by their Covenan-
“ted endeavours, there was a
“rueful, deplorable and defor-
“med face of the affairs of Reli-
“gion: That instead of *Reforma-*
“*tion*, they might say with Sighs,
“what their Enemies said in
“Scorn, they had a *Deformation*
“in Religion, and swarming with
“noisom Errours, Heresies and
“Blasphemies, Schism, Separa-
“tions, Divisions and Subdivisi-
“ons. Thus, thus the Testimo-
ny of *J. C.* subscribed by the Mi-
nisters of the Province of *London*,
pag. 26, 29, 30, 31.

You may easily judge (Cour-
teous Gentlemen) what kind of
Builders they were, without any
Edification; though their fingers
do very much itch (if their Wits
were as good as their Wills) to
rear

rear up a second *Babel*. *Ἀνίχω*.

Let the Reverend Clergy then (yet further) *Ride on prosperously*, and good luck have they with their signal Honour in the eighth place, from the indifferent, impartial Transmarine Testimony. *Florentissima Anglia, Ocellus ille Ecclesiarum, Peculium Christi singulare, Spei melioris vexillum, splendida Domini caula.* — *Horrore toti concutimur ad versam hanc pulcherriam Ecclesia inter vos faciem.* — *hactenus in terris & Ecclesia Theatro eminere. i. e.* The most Florid and Illustrious Church, the right Eye of the Churches, Christs own grand Peculiar, the very Ensign and Banner of all good Hope, the most splendid Sheepfold of the great Shepherd and Bishop of Souls, the most fair and eminent Candlestick on the Theatre. Thus, even thus, the very Geneva-men and their Learned *Diodeate, ad Conventum Ecclesiasticum Londini.* Sound Doctrine for

for the late Assembly-men.

Again, is it not very Rare and Admirable, that with the *Geneva*-men, another Transmarine Author, a *French* Ambassadour (Monsieur *Rogne*) sings an almost *Antiphonon*, Conference at Hampton-Court, second day, p.38. giving out at Court and at *Canterbury*, upon the view of our Church-men and Church-Service, "That if
"the Reformed Churches in *France*
"had kept the same Orders a-
"mongst them which we observ'd,
"he was assured that there would
"have been many Thousands of
"Protestants more there then now
"there are.

Now as those eminent Transmarine Persons were at least seeming Fautors and Fomenters of our old *English* Church; so others (of a more gallant Equipage then any Novel Teachers) were no friends to the profane violaters of Sacred Persons or Revenues of the Church. *Luther* for *Germany* calls "*Bona Pa-*
"*pa* (*i. e.* as they are miscalled, Landes of Bishops, Deanes and
C Chap-

Luther on
Gal. 6. 6.

“ Chapters) the Churches just Pa-
 “ trimony, not to be deprived by
 “ the Laiety upon Scruples of Con-
 “ science, because Popish, &c. and
 “ (sayes he) the Devils own high-
 “ way to destroy Religion is either
 “ by Errours of Hereticks, or else
 “ by depriving or defrauding Gods
 “ Ministers: and this is the Devils
 “ Master-plot.

This is a *German* Witness serving
 indifferently for our *English* Hori-
 zon. *Calvin* for *France* does not be-
 friend our *English* *Zamzummins*,
 who complains, “ That the Patri-
 “ mony of Christ and the Patrimony
 “ of the Church are not employed
 “ to the Sacred Honour of the
 “ Clergy, is my grief, and all good
 “ men lament this case with me.
 So *Calvin de Necessit. Reform.*

Lastly, *Knox* for *Scotland* gave
 this death-bed Doctrine against our
English false Teachers: “ Brethren
 “ (saith he) we have fought against
 “ Hereticks, and God hath blessed
 “ us: we must now have a strong
 fight

fight against the Sacrilegious. And accordingly at *St. Andrews Anno 1582.* there was a general Fast throughout the Realm for appeasing Gods wrath for the sin of Sacrilege.

Let our Novel Teachers in *England* either defie this Quaternion of Gospel-Souldiers, *Diodati* for *Geneva*, *Luther* for *Germany*, *Calvin* for *France*, *Knox* for *Scotland*; or else down on their knees, and aske Pardon and Blessing from their old Mother the Church, or their Fathers the Bishops of that Church.

In the ninth and last place, the Honour of the old Clergy might be demonstrated and made visible and conspicuous from the *Antithesis* of all Novel Teachers. *Opposita juxta se posita magis elucescunt.* Their Disobedience and Rebellion, their Sacrilege, their Perjury, their Excommunicating of Creed, ten Commandments, and blessed Sacraments, their Oppression and Robbing of Brethren (against the Laws

of their own Masters) their Apostatizing, Temporizing, and Symbolizing with Papists (in more then ten or twelve particulars;) these, these are the Lees and Dregs which (as before was said) shall be reserved for the very Bottom and Sediment of our whole Discourse; if our good *Constantines Mantle*, i. e. our King *Charles* his Act of Oblivion, do not palliate, even wholly cover and hide them; or such foul matters will not make my Papers rather sink then bear them. However, here I give breath to the gentle Reader by a wilful, and studied, and charitable *Paralepsis* at the present.

Now, Generous Sirs, weigh all these premised Considerations in the balances of Reason and Religion; and when ye have weighed their Signal Actions, 1. in Unions, 2. in Conversions, 3. in Reformatations, 4. their numerous Off-spring, 5. their active and vigorous Atchievements, 6. their domestick Enemies suffrages, 7. their Transmarine Friends
and

and Fautors, 8. the Defects and Enormities of their Competitors, &c. Ye may justly pronounce, *Euge bone serve*, to the Old Order; and, MENE, MENE, TEKEL, *i. e.* Ye are numbred, weighed in the balance, and found too light, even to all our English Novellists.

SECT. III.

of Jus Antiquo-Anglicanum, or the old English Account.

IF my Reader be of true *English* temper and complexion, then (besides the aforesaid signal Honours and Favours to the Clergy-Order) he may please to know, That 1. the Authority of the first Christian King of *Britain*, 2. the Bond and Obligation by Oath of *English* Kings, 3. the gracious Concessions of some *English* Parliaments, 4. the temper and tenour of our *English* Laws, 5. the Devotion of our *English* Gentry and Souldiery, 6. the

Jus Antiquo-Anglicanum, or

sad and bitter Execrations on Malig-
nants to the Order, 7. the ancient
English Usages and Customs; these,
all these, are as so many Cords, *i.e.*
invincible Inducements and Engage-
ments, to bind them and their hearts
and souls both to the Service of
Gods Altar, and to all the Ministers
that attend upon it.

Bellarmin. de
Lucis,
c. 17.

For the First; It's a bold and a
blind Errour of that grand Popish
Clerk, *Ad annos CCC. nullus in Ec-
clesia Christianus Princeps, i.e.* There
was no Christian King in the world
for the first three Centuries of
years: Whiles by the signal mercy
of the King of Kings, *Lucius*, the
first Christian and Baptized King,
did found our *English* Episcopal Sees
and Chairs by his Christian, Royal
and Exemplary Benevolence; and
both his Baptism and Royal Charity
did bear at least so early a date as

Epist. ad *Anno* 176. So Sir H. Spelman, *Con-
Carolus R. sil.* Now if the first Christian King
was the Patron and *Mæcenæ*, and had
Luke 7. 5. the honour to *love our Nation, and
build*

build us more then a *Synagogue*, will any Christian *English Gentleman* run to the Region of his *Antipodes*, and count it a great point of honour to be the *Apollyon* and *Abaddon*, the raser and subverter, of such Noble Foundations and Endowments? This were to verifie that ignominious *English Proverb*, *Pater noster* (God, or our King *Lucius*) built them, and *Our Father* is become the *Apollyon*. Every sober *English Gentleman* hath at least the Loyalty and Charity which the very Heathen *Philistines* had to each succession of Kings, and to call his own *Lucius* his *Abimelech*; *Pater meus Rex Lucius edificavit*.

2. For the Bond and Obligation by Oath of *English Kings*; So liberal and indulgent in point of Honour were our *English Ancestors*, that that sacred Order hath another peculiarity and specialty of Favour: which is, That all *English Kings*, in all successions and generations to this very day, give a treble Bond

and Obligation for defense and protection to them, even a treble Cord by the Coronation-Oath. Which is a favour not vouchsafed or deigned to any other Order and Profession of men. First, he sweareth to *preserve the Laws, Customs and Franchises granted to the Clergy by the glorious Saint Edward his Predecessor:* Then, *for peace and godly agreement (according to his Power) to God, the holy Church and Clergy:* Lastly, *to preserve to us, and the Churches committed to our charge, all Canonical Privileges, and to be Protector and Defender of the Bishops, &c.* This, all this, is to be found in the Records of the Exchequer, and His Majesties Remonstrance *May 26. 1641.* and in an old Manuscript in the publick Library of *Oxford.* And if this singularity of favour will seem an invidious and odious observation in some *English* eyes, I think there is somewhat correspondent and equivalent in that Commonwealth in which there was a pure Theocracy. By act and pow-

er of the King of Kings one *Rod*, one *Tribe*, even that of *Levi*, had *buds* and *blossoms* and ripe *Almonds*, (a treble Benison by miraculous mercy) whilest no such fructification, no such florid blessing, upon any or all the rest of the Tribes in Gods *Israel*. Now let any Christian Gentleman judge whether he is not a Traytor to the Kings *soul*, (his *Unica*, or *Deareling*, as King *David* calleth it *Psal.* 22. 20.) which shall persuade him that his treble Oath is but a Gypsies knot, fast and loose with a breach.

3. The gracious Concessions of some Parliaments, so eminent and exemplary that they all disclaim, and that upon Scripture-ground, any Authority to dispose Clergy-estates. *Lay-men have no authority to dispose of the Goods of the Church; but* Parl. 25. Edw. 1. (as the holy Scriptures do testifie) they are committed onely to the Priests to be disposed of. And another saith, That the King by evil Counsellors caused the *Temporalties of Bishops to be seised into* 1 Edw. 3. c. 2. his hands, to the great damage of the
Bi-

26 *Jns Antiquo-Anglicanum, or
Bishops : Which from henceforth shall
not be done.*

4. The temper and tenour of
English Law. In the *Magna Charta*
(confirmed 32. times by our best
Parliaments) it is expressly said, *We
have granted to God, and by this our
Charter have confirmed for us and our
heirs for ever, that the Church of God
shall be free, and shall have her whole
rights & liberties inviolable. The great*
Charter, saith Sir Edw. Cook, is no new
Law; but it is declaratory of the prin-
cipal and fundamental *Laws of Eng-
land*. And he saith, the Nobles and
great Officers were to be sworn to the
observation of it. And by a Parlia-
ment it was judged and taken as the
Common Law of *England*. And
(which is not unworthy your obser-
vation) in our printed Statutes there
is an heavy curse pronounced against
those who shall break this grand
Charter. Whilest then the Souls of
Kings, and Souls of Parliaments, and
Souls of Nobles, and the Soul of
the Law lye all at stake, and must
be

2 Part. In-
stit. proœm.

25 Edw. I.

12 Hen. 3.
pag. 23.

be ἀνψυχος for the Clergy, he is a *Fellow without a Soul* (in the Spanish Proverb of a debauched and dissolute person) and no Christian Gentleman, that studieth and meditateth the violation and alienation of that Reverence and Maintenance. *Cur-* Deut. 27.
sed be he that removeth the ancient 17.
Land-mark. And all the people shall say, Amen.

5. The Devotion of *English* Gentry and Souldiery hath been such that a very ancient Bishop, and our own Countrey-man, saith, *Famino-* Jo. Sarib.
levit consuetudo solennis, i. e. Even in Polychron.
his ancient dayes it was yet a more l. 6. c. 10.
ancient and solemn usage and custom, that *Eâ ipsâ die quâ militari cingulo decoratur, i. e.* In that very day in which they were honoured with the badge and girdle of a Military Person, they took their Swords, imposed them on the Altar of Gods Church, and made a celebrated Protestation of devoting both their weapons and themselves, as the obsequious Propugners of the Altar
and

Jus Antiquo-Anglicanum, or
 and its Ministers. Neither was this
 Superstitious practice (as some
 would call it) without the fair prece-
 dent of all the 12. Tribes, encompass-
 ing and guarding the Tribe of God;
 as shall be evidenced in the sequelle
 of our Discourse, touching the *Israe-
 litish* account.

Num. 2.

6. The sad and bitter Execrations
 and Imprecations against Malignants
 to the Order, are solemn denuncia-
 tions of an utter, total, final and eter-
 nal separation from God and his
 blessing, Body, Soul, Estate, Poste-
 rity, and all. Ye may read the black
 lines of such composed by the com-
 mand of that great King *Edgar*, *apud*
Jo. Selden. in Notis ad Eadmerum,
pag. 155, 156. They are doomed to
 the same damned end with lapsed
 Angels and Devils, *Cain, Judas.*
 And even these Curses are but Co-
 pies drawn from the Originals and
 Authenticks of the meekest man,
Moses, Deut. 33. 11. and *Darius* his
 curse, *Ezr. 6. 12.* and *Malachi, 3. 7.* *ad*
finem. And the Curse was even vi-
 sible

sible of late dayes, according to the Prophetick Prediction of a great Sage and Judge of English Law, That a sacrilegious, or but slovenly, Religion endeth commonly (as ours lately did) in downright Atheism. Sir Edw. Cook in *Winchesters Case*.

On the
book of
Statutes,
Anno 51.
Hen. 3.

7. For the last, the ancient English Usages and Customs; the Priest had such eminent honour, that *Minori Thano (i. e. villa Domino, atque Militi) equiparabatur, in censu capitis pariter aestimatus, pariterq; aliàs honorandus, i. e.* His honour and account was in Equipage to the Lord of the Manour and Town: *Spelman Pref. Concil.* And again, *Comes praesidebat foro Comitatus, non solus, sed adjunctus Episcopo; hic ut Divinum jus, ille ut Humanum diceret, alterq; alteri consilio esset & auxilio. i. e.* The Bishop and the Sheriff were Coassessors in the County-court, &c.

Selden
Hist. c. 84.
sect. 1.

Can we yet further give instance of some singularity and specialty of favour in our English Constitutions and Canons of Charity? The Bishop (saith

Jus Antiquo-Anglicanum, or
(saith Sir *Edw. Cook*) *non facit ho-*
magium Regi, dicens, Ego sum homo
tuus, doth not homage even to the
King, saying, I am your Man; *sed*
fidelitatem, but fealty: *quia homo est*
solius Dei, because he is the Man on-
ly of God. The Parson also, in re-
gard of his continual attendance up-
on that sacred Function, is freed
from all personal charges that may
hinder him in his Calling. For such
an one shall not be chosen Bayliff,
Bedel, Reeve, or other such Offi-
cer; nor be compelled to come to
the Sheriffs Turn, to the Leets of
the King or other Lords; and all this
by the course of Common Law,
saith Sir *H. Finch*.

What a strange inversion and per-
verting of those Orders from some
mens Pride and Petulancy, who
while they would seem to sit on the
Sunday at the feet of their Apostles
and Teachers, yet expect to have
them all the week after *ἀνδραποδιστῆς*
Hominum homines, in base and ser-
vile compliances and homages to
each

each mans humour and fancy.

In short, while we have had, Courteous Sirs, the Bond and Obligation by Oaths of Kings, Nobles, Parliaments, and constant Customs and Usages as declaratory, to indemnifie and secure the Clergies Honour and Patrimony, must they not even yet be inviolable & intemperate? Let the Oath to poor and mean *Gibeonites*, by Gods own verdict and sentence, be the end of this Controversie. The Case was thus; The *Gibeonites* were a poor, *Pagan*, Heathenish Nation, once devoted to destruction: There was yet the interposition of an Oath for their Indemnity; and there was an addition of a Dedication *à parte post*: They were given to God (therefore called *Nethinims*, from נָתַן *to give*) for the service of Ezr. 2.47. the Temple, to be *Hewers of wood*, Josh. 9.17 and *Drawers of water*: An office vile and base even to a Proverb, *From the hewer of thy wood unto the drawer of thy water*, *Deut. 29.11*. Yet about 400. years after, King *Saul*, in his 2 Sam 21. zeale

zele too, to please the humour of the people, seeking to cut asunder all Bonds and Obligations to that despicable *Gibeonite*, God sendeth three years Famine, and hangeth up *Sauls* seven sons in *Gibeah*, for their fathers violation of that Oath. This the Verdict, this the Judgment and Execution. Suppose ye then, Gentle Sirs, all the *English* Clergy to be Gods *Nethinims*, given to his service; and suppose them as vile and base as Hewers of wood and Drawers of water: Will the same God that was so tender over poor *Pagan Gibeonites*, be wholly neglective of our own Christian, Godly and Learned Priests and High-Priests, one and all? O rather let that Canon of the Council of *Nice* prevail, *Τὰ ἀρχαῖα ἥθη καλέστω*. Let old *English* Oaths, Customs, Usages, Lawes, Concessions, Execrations prevail.

SECT. IV.

Jus Israeliticum & Mosaicum ; *The Israelitish account under the Law of Moses.*

IF neither the signal and personal Merit of our old *English* Clergy, nor the fair practice and precedents of our own Ancestors will oblige, there are yet many *Cords of love* (as the Prophet phraseth it) twisted from the joynt practice of the most Generous, Noble and Heroick *Israelites*, in whom no guile ; who lived also in a pure and mere Theocratie, as Gods peculiar Portion and Appropriation.

Begin we with *Moses* ; Whose own word (as Gods great Legislator) might determine this Controversie, for our more glorious Ministry under the Gospel. *Moses, the man Moses, καὶ ἰξοχλῶ, was the meekest man in all the earth, Num. 12. 3. Moses was of generous Extraction, αἰεὶ καὶ πρὸς αἰῶνα, a fair and handson*

D son

Exod. 33.
11.
2 Chron.
20. 7.

son in the eyes of God, Acts 7. 20. Moses was deeply learned in all the wisdom of the Egyptians, Acts 7. 22. Moses was valiant and courageous, Gods Champion forty years in the wilderness against all Zamzummins and the sons of Anak. Moses also Gods friend; the appellative of him onely and of Abraham in all the Old Testament. This, even this Moses was the noble and singular friend of Aaron and of the Tribe of Levi by a specialty of favour and endearment. This meekest person in all the earth giveth a large benediction on them, and a double execration and imprecation on all Malignants to that despised Tribe, Dent. 33. 11. Bless, Lord, (not him only, but) his substance, and accept the work of his hands. And then he shifeth his foot from Mount Gerizzim to Mount Ebal; Smite through the loins of them that rise against him, and of them that hate him, that they rise not again. This mirrour of Gentility and Lenity, upon Gods own record, first falleth

falleth on cursing of such *Edomites*; next, giveth an extensive and entailed curse upon the *loyns* of their enemies; then the fatal doom of a final and irrevocable destruction, praying to the God of mercies, that such *may never rise again*.

Go on now, ye profane world: ride on prosperously, ye *Edomites* and *Zamzummins*. Can these words be only airy and windy? Are these curses but *bruta fulmina*? Sure I am that if it be deeply considered, that the holy Apostle fetcheth our Gospel-Ministry from *Aaron*, Hebr. 5. 4. *No man taketh this honour unto himself, but he that is called of God, as was Aaron*; and Gospel-maintenance from *Moses* Law, 2 Cor. 9. and Saint *Jude* maketh the gain-saying of *Core* a sin committed under the Gospel: and, *If ye can break my Co-* Jer. 33.
venant of the day and my Covenant 20, 21.
of the night, and that there should not be day and night in their season; even such is *my Covenant with the Levites and Priests, my Ministers*: and lastly,

if the Gospel-Ministry be more glorious then that of the Law, (whereof Saint *Paul* giveth most elaborate proof and argumentation, 2 *Cor.* 3. *per totum*) I say, if all or any of these are demonstrable, then it is more then a probability, that the influence of *Levi's* benediction, or the influence of that imprecation against his enemies, is not expired or extinct even under the Meridian of our Gospel-age. Let any generous and Christian Soul first read the pattern of *Moses* in the Mount, and lay it close to his Reins, and flat and plain to his Heart.

2. Next, I dare arraign and convent all the Tribes, not of the Gentility only, but of the vulgar Laity also, in our own *Israel*, and give them another specialty and patern of honour and favour in the Theocratie, the Government of Gods choice and administration. Is it not, generous Sirs, highly observable by you, and by each called Christian, that the Lord of Hosts was so tender

tender and indulgent to the *Militia* Num. 2. 2.
togata, that by his special order and Ainsworth
instruction the twelve Tribes were
each and all of them of the Life-
guard to the Sanctuary and to the
Ministers of the Sanctuary: *Judah*,
Issachar, and *Zebulun* on the East;
Dan, *Asher*, and *Naphtali* on the
North; *Reuben*, *Simeon*, and *Gad*
on the South; *Ephraim*, *Manassch*,
and *Benjamin* on the West; and the
Sanctuary in the midst of them all,
or *in meditullio*, and *Aaron* with the
Priests and Levites immediately sur-
rounding and encompassing the
Sanctuary: So that the Sanctuary
and the Ministers of it were encir-
cled and guarded about by the auxi-
liary Forces of all the twelve Tribes
and of all the men in the Camp. It
is now offered to the option and vote
of all ingenuous persons, whether
they had rather chuse to make a
breach and violation of that order,
by carrying weapons not defensive,
but offensive, to the Ministers of the
Sanctuary, or else become *Angeli*

castrametantes, Angels, even guardian-Angels, pitching their Tents round about them.

3. The same Divine Wisdom in his own peculiar Common-wealth, to enforce a happy association and blessed fraternity 'twixt Gentry and Clergy, took and selected some eminent person of the State, and another eminent person of the Church, and united and sorted them together: Just as the same Piety and Prudence under the New Testament consoorted the very Apostles, two and two, for the ferment and perpetuity of love and respect among themselves, and to consummate a very equipage of honour from each mutually and reciprocally. Thus was *Moses* consoorted with *Aaron* in the very first field that ever his people fought; and the Lord caused it to be recorded *ad perpetuam rei memoriam*, v. 14. *Write this for a memorial in a Book*; that the same course might for ever after be holden in all. The like union

Exod. 17.
12.

on and conjugation was of *Barak* Judg. 4.9.
 with *Deborah*, of *Hezekiah* the King Isa. 37.
 with *Isaiah* the Royal Prophet, of 2 Chron.
Iehoshaphat with *Iahaziel*, of *Ioash* 20.14.
 with *Elisba*. Thus both the Lily 2 Kings 13.14.
 and the Cross were very consistent
 in Gods Heraldry. And their mu-
 tual and reciprocal honour and re-
 spects to each maketh them both,
 as the Church in the Canticles, *ter-*
ribilis sicut acies ordinata, i. e. terri-
 ble to others, and amiable 'twixt
 themselves, as an Army with Ban-
 ners.

Thus, 1. the signal vote and pray-
 er of the King of *Israel*, Gods great
 Legislator, 2. the posture of the
 twelve Tribes of *Israel*, 3. the fra-
 ternity of Sacred and Secular Or-
 der, make up King *Salomons* treble
 cord to bind and unite their affecti-
 ons reciprocally to each other.

4. It is highly observable by the
 proud contemners of the Clergy,
 and singly and solely is an argument
 demonstrative and invincible for
 Priestly honour and dignity against

all gain-sayers of *Corahs* order, That
Joseph. in *cum in omni natione certum aliquod*
vita sua. *nobilitatis argumentum, i. e.* Every
 Nation hath some particular way of
 ennobling, and some particular evi-
 dence and declaration of Nobility
 and preeminence; as Arms for a
 great part is in *Spain*, Merchandise
 in some States in *Italy*, Learning in
France, specially that of Judicature:
 so Gods own peculiar Jurisdiction
 and Republick of the *Jews* was fa-
 mous for the Priesthood. A Priest
 was, even for civil priviledges and
 enfranchisements, a Gentleman.
 Therefore hath the Apostle not
 knighted, or ennobled, but crowned
 every good Soul with that style,
Regale sacerdotium. To be *Royall*
 without *Priesthood* seemed not to
 him Dignity enough. Thus then the
 best Jewish Antiquary advanceth
 that despised Order and Profession;
Joseph. in
initio Vita. "Ὅσους παρ' ἐκάστοις ἄλλη τις εὐγενείας καί-
 θεσις, ἔτω παρ' ἡμῖν ἡ τῆς ἱερωσύνης, &c.
i. e. As others have other badges
 and cognizances of Nobility, the
 Priest-

Priesthood is that amongst us *Jews*: and it was τεκμήριον λαμπρότης τῆς γλῶσσης, i. e. an evidence of somewhat splendid and illustrious in that Order in the eys of God and of good men, even in Gods peculiar Diocese of *Israel*.

5. Next, it is as highly remarkable, that in that peculiar Regiment and Jurisdiction of God, he chose the Tribe of *Levi* before any other, specially because a-kin to *Moses* the Prince of the Congregation, and King of *Jeshurun*. And *Moses* himself was at once the Son of a Priest and of a Priests Daughter, (*Exod. 2. 1. a man of Levi took to Wife a Daughter of Levi*) and married the Daughter of a Priest of *Midian*, *Exod. 2. 16.* and so had *sanguinem duplicatum* (in our Lawyers phrase) with the Sacerdotal Order. O that our English Gentry would either know or believe this, who think their houses and families disgraced, and their blood stained and corrupted, if any of their kin become
of

of the Clergy. These, these Electors (as Antipodes to the Divine and Mosaical Election) had rather chuse (as *Ieroboam* the Son of *Nebat*) of the lowest of the people, then of the highest of their own kindred. But (God be thanked) neither *God* nor *Moses* were once of their opinion. How far distant and dissonant, how diametrically opposite to God and *Moses* were they who would not have the Cross (the Emblem of Church and Church-men) in any conjunction with the Lily (the emblem of the State) in the Kingly or Royal Arms! As if it were a huge diminution and abatement of Honour for *Levi* to have the least relation to *Moses*; though *Moses* had his Father a Levite, his Mother a daughter of *Levi*, and his Wife too a daughter of a Priest in *Midian*.

6. There is yet another thing not of inferiour consideration to the others precedent. The rule of *Jews* is, *Siquis lanio, aut tensor, aut coriarius, &c.* No Butcher, or Slaughterman,

man, no Barber, or Weaver, or Tanner, &c. shall at any hand become a Priest. Not that the Arts themselves were unholy or illegitimate; *Sed quod ob eorum sordes populus in cujusvis successione non acquiesceret: i. e.* The holy people of God, his Saints, would never acquiesce in so sordid a succession. A good pattern in the *Sinai* of *Moses* for the real Saints of God in the mountain of the Gospel.

7. The Ministers of Gods own peculiar Diocese have this title and appellation from Gods own mouth, and in his own Heraldry, *יהוה ידיו* either actively, favourable, benigne, gracious; or passively, highly favoured, Deut. 33. highly graced by *Jehovah*. Let thy ^{12.} *Urim* and thy *Thummim* be with thy favourite, or favoured one, Deut. 33. 8. In the Gospel there is *χάρις* and *χάρισμα* in the very Function, Ephes. 3. 8. So that both Old and New Testament do sign and seal and exhibit a near relation, a specialty and singularity of favour from God and

and all good men. All the people are sometimes called Gods *peculiar*; but these, the peculiar Tribe of a peculiar people. As the Blessed Virgin hath a word new-minted and coined by the Angel, *Luk. 1. 28.* *κεχαριτωμένη*, a word not found in any either Ethnick or Ecclesiastick Author; so, as if all the Clergy were in some measure sons of the Blessed Virgin, they are *κεχαριτωμένοι*, *highly favoured by Jehovah*, and the followers of *Jehovah*.

8. In the last place; the very last Prophet in all *Israel* is another *Boanerges*, (besides them in the New Testament) speaketh thunder and lightning against all Malignants to that Sacred Order in all Ages. *Will a man rob God?* an emphatical interrogation. Will an *Edomite*, *Amalekite*, *Philistine*, or any *man*, rob God? or, will he rob, or kick, his own God? so the LXX. render it, *Μήτε πλεονεκτῆσιν τὸ θεόν*; *Will he supplant, or cast his own God under feet, as it were?* The sacrilegious contempt of Priests endeth

endeth in downright *Atheism*; as Sir *Edw. Cook* before told us. Next, there is pertinacy and obstinacy in those Malignants: They plead, *Not guilty*, to the Worlds end; *Wherein have we robbed thee?* God assumeth the propriety; Ye have robbed me in *Tithes and Offerings*, i. e. in detaining what should support my Servants and Service: So *Deodate* of *Geneva*, and Saint *Hierom* of old, in *Mal.* 3. 8. And after all, the contempt is hereditary and ancient, *even from the days of your Fathers*, v. 7. After arraignment and endictment God proceedeth to sentence; *Ye are cursed with a curse*, because ye have thus robbed me, *even this whole nation*, v. 9. It seemeth, though they were Gods peculiar people, yet many, many such enemies there were to his *highly-favoured* Levi. Yet one good expedient there is for that and all Nations after it: v. 10. *Bring in all the Tithes*,—*prove me if I will not open the windows of heaven, and pour you out a blessing, that there shall*

not

not be room enough to receive it.

Thus God in his own Diocese giveth good measure of favour and honour to his Priests, *pressed down, shaken together, and running over*; whilst our English Proverb speaketh our English sense, *It is well when it pincheth on the Parsons side.*

SECT. V.

Jus Evangelicum; *The Evangelical Account, under the Gospel.*

THe great Shepherd and Bishop of Souls, the holy and harmless Priest, separated from sinners, maketh some special, peculiar and eminent reward belonging to a Prophet, *quatenus*, and *eo nomine*, as a Prophet: *Matth. 10. 41. He shall receive a Prophets reward, i. e. a signal and honourable recompence.* Otherwise our Saviours speech hath no edge, no enforcement in it at all. Thus Christs own Angel preacheth us his Doctrine; *Those that be wise shall shine*

shine as the brightnesse of the firmament ; i. e. all sons of light, all sons of wisdom : But those that turn many unto righteousness, i. e. Teachers and Instructors, as the Stars for ever and ever ; i. e. A greater knot and union, a happy constellation of light and glory shall be upon them. There is yet an additional and accumulate glory and eminency from the tongue of Christs Angel ; Go thy way, Daniel : for thou shalt rest, and stand up in thy Lot at the end of days. Dan. 12. 3.

IN SORTE TUA, i. e. in sorte Prophetarum, that is, the most noble and gallant portion and station, as Mr. Mede interpreteth it. Our great Rabbi then signeth and sealeth a warrant, *Teste meipso*, Matth. 10. 41. That any Patron, Fautor or Gaius to a Priest or Prophet shall have a glorious in-come or revenue for his expences. For he that receiveth a Prophet (i. e. relieveth and maintaineth, supporteth and fomenteth a Prophet) shall be partaker of a Prophets reward. The ground and reason

son is evident ; Because each Favour and Fomenter of a Prophet hath an interest in and influence upon the work, and consequently hath a kind of title and entail upon the reward that appertaineth unto it.

2. The great Bishop of Soules, though he himself were a *Priest holy, harmless, undefiled, and separated from sinners*, yet vouchsafeth a *Benjamins* portion of respect and honour to the Function and Order, even then when it was debased and almost defecrated by the enormous crimes and personal unworthiness of those that were invested and inaugurated in the Priesthood. And this singular zeal should be highly observable, and made exemplary to Zealots of a quite contrary temper and disposition. His indulgence and condescension to the worst Priests is very legible Mark i. 44. *Vade, & ostende te Sacerdoti, & offer-to.* Is our holy Lord and Master a *Maccenas* and Patron even to such Priests ?

Priests: Saint Cyprian giveth the
 Doctrine upon that Text: *Demi- Lib. 1. E-*
nus Pontificibus & Sacerdotibus hono- pist. 65.
rem servavit, quamvis illi nec timo-
rem Dei nec agnitionem Christi servas-
sent: i. e. That pure, holy and un-
 defiled Priest hath a fair reserve of
 honour even to those that reserved
 no fear of God nor honour of Christ
 himself. Sure it is strange, that the
 pretended zealous Disciples of
 Christ should in this point or matter
 become *ὑποκριταί*, wholly opposite,
 both to Christ and such unworthy
 Priests at once. And the same Fa- *Epist. 55.*
 ther doth both heighten and
 strengthen that observation by St.
 Paul's example: *Nesciebam quia Pon-* *Act. 22. 9.*
tifex est: scriptum est enim, Principem
populi tui non maledices: That,
quamvis impius, sacrilegi, cruenti,
 though impious, sacrilegious, blou-
 dy Priests, *nil prater inane nomen &*
umbram, no real, Sacerdotal ho-
 nour and authority, yet, *Vade, osten-*
de, offerito, Go, shew to the Priest,
 and offer to him. Neither did our
 E Lord

Contra
Petilian.
3.

Ephr. Sy-
rus, de Sa-
cerdotio,
p. 20.

Lord only reserve respect and honour to the external and Judaical Priests, but (which is far more) even to his own menial and domestick Apostle: *Judas, quamvis malus pecuniam dominicam dispensavit, non malam nec inutilem bene accipientibus fecit*, as Saint Augustine votteth it: *i. e.* Though *Judas* had the honour of being Steward or Treasurer of Christs house, his foul hands did not corrupt or embase his Masters charity to the poor. Another Father speaketh for veneration of the Order even in the most unworthy persons: As Gold or a Jewel is still Gold and pretious when it falleth into the very Mire or Dirt; *sic nec Sacerdotium sordidum redditur, quamvis indignus sit qui illud recipit; i. e.* so the Priesthood is not base, though the Priest be unworthy. The like Doctrine with that of the great Bishop of Souls and our Lord and Master, is taught by *Isidore of Pelusium, Lib. 2. Epist. 3.* and by *St. Bernard, Serm. 3. de Adventu Dom.*

3. While

3. While Sacrilege, *i. e.* the violation of Persons, Things, Places sacred, is esteemed in this last and worst age a venial sin, or no sin at all, I find no one Sin whatsoever hath such an exemplary and miraculous hatred declared from God the Father, God the Son, and God the Holy Ghost, as that *peccadillo* in the eyes of flesh and blood. It is a sin against which Gods vengeance hath smoaked by special and **signal** judgments and penalties, no less then four or five times *ἑταυλοφώσῃ*, *i. e.* in the very moment or instant of its commission, even *flagrante crimine*, as they say. And let the best Patron of that sin even *ἑρευνᾷν τὰς γυμνάδας*, search and dig from the *superficies* or surface of the Scripture to the very bottom of it, and he shall not find a parallel vengeance upon any *species* or sort of sins. Doth *Uzziah* intrude into and violate the sacred Order? His Leprosie is Gods-token sent him *ἑταυλοφώσῃ*. Do *Co-*
rab and his **Complices** equalize and

2 Chron.
26.20.
Num. 16.

level themselves with the sacred Priests *Aaron* and his Sons? The vengeance of the God of Heaven openeth the earth, and giveth a double miracle of wrath, and those sudden and contemporary with the sin. Doth *Belshazzar* with his thousand Princes, though heathen only, violate and abuse the sacred cups and utensils? He is ἐπ' αὐτοφώρῳ smitten with trembling: which was Gods-token on *Cain* also for the same enormity. Thus God the Father is at the expence of more fatal and mortal miracles against this sin then any other of the first or second magnitude.

Luk. 12.

14.

Joh. 8. 11.

Our Lord and Master, the second Person, waveth giving any sentence or judgement in the case of Inheritance, and in the case of Adultery; but he passeth sentence and judgement and penalty ἐπ' αὐτοφώρῳ against the violaters of his House, and abusers and murtherers of his *Zechariah* and his Successors. His whip of small Cords, as Saint *Hierom* believeth,

lieveth, wrought a greater miracle then any in the whole Gospel; *Quòd unus homo, & illo tempore contemptibilis, &c. potuerit ad unius flagelli verbera tantam ejicere multitudinem, &c.* Such is our great Bishops fiery zeale and indignation, that he himself is both Accuser, Witness, Judge and Executioner; which is very singular, in that case alone. And this miracle also is doubled (as *Pharaohs Dream*) Mat. 21. & Joh. 2. and acted twice over, for the certainty and confirmation and ratifying of it to all ensuing Ages and Generations, as *Grotius in Joh. 2. 14.* and Mr. *Mede* observe. So that Christ made it both the *Alpha* and *Omega* of his Episcopal care and inspection.

Lastly, the Spirit of Christ, the third Person, by the mouth of Saint *Peter*, punisheth the fraudulent surreption of things Sacred from the hands and feet of the Apostles, in Acts 5. *Ananias's* and *Saphira's* case. While now, Generous and Courteous Sirs, the blessed Trinity hath vouchsafed

a double Trinity of Miracles (pardon the Phrase) as so many Pillars of Salt to season the memories of all posterity, what Christian can sooth and flatter himself in the innocent nature of such sins? Though no such miraculous productions of Divine Providence did yesterday or to day appear from the hands of Father, Son, or Holy Ghost; yet *these were written for our example, and are for our admonition, upon whom the ends of the world are come.*

I Cor. 10.
11.

4. After the great Bishop of Souls, let the great Apostle Saint Paul produce his strongest zeale for the honourable support and sustentation of the sacred Order to the worlds end. He useth a double Argument: *A Minori* first, à *Fumentis*; The Ox not to be muzzled, 1 Cor. 9. 9. Yet higher, from men that labour in carnal works; *If we sow unto you spiritual things, is it $\mu\epsilon\gamma\alpha$, a great matter, if we reap your carnal things?* ver. 11. I observe that the same St. Paul giveth out an Injunction,
Let

Let him that is taught communicate
 ἐν πᾶσιν ἀγαθοῖς, in all good things,
 Gal. 6. 6. And if the Compensation
 be onely σαρκικά, though πάντα, yet
 in his liberal eye those πάντα are but
 a small recompence for our Pastoral
 pains: μέγα εἰ ἡμεῖς, &c. Is it a great
 matter if we reap, &c. In Gods own
 Law the inferiour office and functi-
 on of a Levite (that was Plebs & vul-
 gus Cleri) was μέγα, no small thing:
 Is it a small thing that God hath sepa-
 rated you (even Levi) from the con-
 gregation? Num. 16. 9. But in the
 liberality and magnificence of the
 Gospel-Spirit, if ye give τὰ σαρκικά
 πάντα, all your carnal things, it must
 not be written down and put into ac-
 compt as μέγα τι, a great matter. And
 yet the discharge of that little debt
 is a sore burden to break some mens
 sleeps, and backs, and hearts also;
 though an Apostle instructeth
 them, that for us to reap their carnal
 things, is not μέγα, no great matter.
 By a just and true and modest col-
 lation of both Texts, Num. 16. 9.

with *Gal. 6. 6.* it is an evident conclusion, That the lowest Office of Ministry is μέγα, great in Gods account, whilst the greatest honorary by carnal and temporal things is not μέγα τι, any great matter in Gods own eyes. Let not then thine eye be evil, because Gods is good.

5. The great Saint *Paul* again, Eph. 3. 8. who one while is ἐλαχιστότερος, less then the least of Saints, in his own Heraldry and account, yet elsewhere useth a word of pregnancy, an Hyperbole and supersœtation of honour and respects to the sacred Order of Ministers; ἡ γὰρ ἀντὶς ὑπερεκπερισσῶς ἐν ἀγάπῃ, to esteem them very highly in love, 1 Thes. 5. 13. a compounded, decomposed and superlative honour. For περισσῶς noteth Abundance, yea Superfluity: So *Rom. 5. 17. Jam. 1. 21.* Ἐκπερισσῶς maketh some addition and augmentation. But ὑπερεκπερισσῶς speaketh an exceeding, excessive and superlative degree of honour. As the same Saint *Paul* by his ὑπερεκπερισσῶς δεόμενοι, 1 Thes. 3. 10. praying

praying exceedingly, intimateth the excessive and constant and violent fervency of his Apostolick affection in begging the blessing of God on the same *Thessalonians*. Now where the Holy Ghost addeth one *Iota* or tittle in the Book of God, it is not to be accounted idle, frustraneous or superfluous. For (as Saint Bernard excellently) *Si nec folium de arbore, nec unus è passerulis cadit, &c.* If not a leaf falleth from any tree, nor a Sparrow from the housetop, without the providence of our Heavenly Father, sure not one *apex* or *Iota* falleth from the Spirit of Wisdom without a wise and just and provident election. Saint Paul's choice word doth therefore soberly and gravely signifie, according to that Rhetorical *ἀυξήσις* or *Incrementum* (as *Casaubon* calleth it) of his and our Lord and Master, even good Luk 6 38.
measure of honour and respects, pressed down, shaken together, and running over, *ἐσπερχωόμενον*. That as in the Office and Function of a Bishop he culleth

Tit. I. 5.

culleth out and seleceth a word of most exquisite and accurate signification and *emphasis*, ἐνδίορθεν, *set in order the things that are wanting*, &c. ὁρθεν, *singly and solely*, is to *make straight or right*; διορθεν, *is, throughly to do it*; and ἐνδίορθεν, *to do it not only exactly, but over and over again*. As thus in the discharge and execution of the Work and Function there should be exactness and accurateness *ex parte Episcopi*; so in the retribution and remuneration of that Office there is a τιμαὶν, ἐκ τιμαῶν, and ἡδὲ ἐκ τιμαῶν, of honour, of love, of respects, *ex parte Laici*. And as the same Saint Paul saith personally of himself, that he doth ὑπερῴκειν, not onely stretch himself to the fulness of his measure, but, as it were, tentour himself far beyond his scantling, to do service to the Church of God; so would he have a compounded and super-compounded love and honour from those he so serveth, & the Pupils of that holy tuition. Yet once

2 Cor. 10.
14.

once more, the very same Apostle in the abundance of affliction, dishonour and disreputation from an ingrateful world hath another high superlative, *ὑπερπερισσεύομαι τῇ χαρᾷ ἐν* 2 Cor. 7. 4. *πάσῃ τῇ θλίψει ἡμῶν*, a *superabundance* of joy even in the midst of those sorrows. An excellent Lecture, which containeth both Doctrine and Use of Joy and Comfort to that holy Order of men in their most abject and despicable condition for Christs sake. Lord, give me and all of us *utramvis fortuna paginam*, either a supereffluence of their love and honour, or else a compounded and decomposed joy and comfort under their dishonour and disgraces. *Amen.*

6. Let it not seem strange, or a prodigious piece of pride, if the Ecclesiastick Minister claimeth, even *jure Divino*, at least a *Gavel-kind* of honor with, or above the civil or secular Magistrate. It is certainly true that the secular Magistrates even in Scripture-idiome and language

guage are called *Elders*, πρεσβύτεροι τῆς πολιτείας; as when we read of the *Elders of Israel*, the *Elders of Judah*, the *Elders of the People*. By which way the notion of the words 1 *Tim.* 5. 17. may justly and truly be construed by way of *transitus à Thesi ad Hypothesin*, as Rhetoricians call it, thus, *Cum omnes Seniores, sive Reip. sive Ecclesie, duplici honore dignandi sunt, tamen μάλιστα, maxime, Seniores Ecclesiastici, qui laborant in verbo & doctrina. i.e.* Whilest all Elders deserve double honour, specially and signally the Ecclesiastick Elders do, that labour in the Word and Doctrine. In the beginning of that same Chapter, *Elder* is used in that larger and general sense; *Rebuke not an Elder, but exhort him as a Father; the elder Women as Mothers.* And why not here so also, for a civil Elder? And both the one and the other were in place of the First-born; and therefore a double honour was due to each promiscuously and in-

indefinitely ; because *τιμή* is not Alms, but Tribute of honour from the inferiour to the superiour, and of the same nature with honour to Princes and Magistrates. If that exposition seemeth too supercilious and stately for the honour of Church-men, yet it seemeth to be *secundum cor Dei*, Psal. 87. 2. *The Lord loveth the gates of Zion* (where the Temple was sumptuously and magnificently built, and many Schools of the Prophets erected) *more then all the dwellings of Jacob.* And upon this account it was a *Psalm or Song for the Sons of Korah*, i. e. men of sacred Order ; yet might it be sung by them without any tumour or superciliousness of spiritual pride. According to the *genius* of the sweet Singer of Israel, *secundum cor Davidis*, also, *I had rather be a Door-keeper in the house of God*, (i. e. a Lazar at the Door, or one of the *παραίετες* in the ancient Christian Church) *then to dwell in any Tents of ungodliness,*

ness, i. e. to be a Centurion or Chiliarch in tents secular and civil. However it fareth with the aforesaid expositions of the three aforesaid Texts, yet it is an indubitate truth that the *Quota pars* of Reverence and Maintenance is thus far determinate and definite, even *jure Divino*, to wit, *double Honour*. And that exalteth and advanceth as high as the state and condition of the First-born: which soundeth too high and lofty for the tender eares of this Age: for it clearly involveth Lordship, Dominion and Jurisdiction; and therefore concludeth at least a participation of honour (if not the *μάλις*) with the Civil Magistrate himself.

7. Lastly, If any of you will needs vilifie that which our great Master Christ and his great Apostle do so magnifie; let us know then what it is thou dost magnifie and make a just account of. Is the whole mystical body of Christ great in thine eyes? Why,

Why, the Ministry is most immediately serviceable *for the consum-* Eph. 4. 11,
mation of the body of Christ. Is it 12.
 thine own Soul thou magnifiest? Why, in Scripture-phrafe, *qui aliquem erudit, dicitur Animas facere,* he that teacheth, maketh, or gaineth, Souls. Thus, *Animas quas fecerant in Charran,* Gen. 12. 5. *the souls which they had gotten in Haran.* FECERANT, *boc est, Deo lucrificerant,* Souls which they had instructed and reduced to God. Lastly, is it Gods grace and Spirit thou canst magnifie? Why, while the Physician is but *Minister Natura,* and the Lawyer and honourable Counsellor is *Minister Justitia,* the other is *Minister Gratia* and Minister of the Spirit. It is a rare and singular observation, which I never found but in one Author, and he one that lived above a thousand years since, touching the unluckiness of the Ministry. It is *Isidorus Pelusiota,* in the case of *Zosimus* and *Maro* and *Eustathius,*
 three

three scandalous and obnoxious Ministers of his time. *There is this difference, saith he, betwixt ἀρχὰς κοσμητικὰς and ἀρχὰς πνευματικὰς, Ministers Ecclesiastical, and Ministers and Magistrates secular: If these offend, the whole world can distinguish betwixt their Persons and their Functions. No disparagement falleth upon any but the offenders. But if Ecclesiastical persons become obnoxious, then συγχέουσι τὰ πηγύματα καὶ ἀμαρτήματα, &c. they confound their Persons and their Functions, and transfer the shame of the faults of some even upon all, yea upon the whole Order it self. Which is a practice too dis-ingenuous & unjust for the candor and lenity and gentleness of any of your generous and Christian Order. These may transcribe a better Copy from that great Patron of the Clergy and Martyr of the Church: I am, saith he, so much a friend to all Churchmen that have any thing in them beseeeming that sacred Function, that I have hazarded mine own Interests,*
chiefly

chiefly upon Conscience and constancy to maintain their Rights. — I must confess, I bear with more grief and impatience the want of my Chaplains than of any other my Servants, and next (if not beyond in some things) to the being sequestred from my Wife and Children, since from these indeed more of humane and temporary affections, but from those more of heavenly and eternal improvements may be expected. Sic Carolus Magno major in 24. Sect.

SECT. VI.

Jus Ecclesiasticum ; *The Ecclesiastick
Primitive Account.*Gen. 34.
19.

When in the Old Testament *Shechem*, *Hamors* son, by Divine Express and Heraldry *was more honourable then all the house of his father*, because he received the badge and cognisance of Religion ; and when in the New Testament the men of *Beræa* were ἐνθυσιεργεῖς, *more noble and generous*, of a better kind and stock, *then those of Thessalonica*, because they received the Word *μὲν πάντες προθυμίας*, *with all readiness of mind* ; by a parity of Reason and Religion those are the most noble and honourable Christians, ancient or modern, which receive a Prophet in nomine Prophetæ, and *μὲν πάντες προθυμίας*, *with all promptness and propenseness of love and respects.*

In the Spiritual Heraldry of Holy Writ, we find the very Order is ἡ τιμὴ, *very Honour* ; yet more,

more, διπλή τιμή, *double honour* (a); yet further, *transcendent and superlative honour* (b) is their due and debt: And the expresse title of *Lord* is given to (c) one; and to others, ἡγέται (d), ἡγεσῶτες (e), ἡγεσάμενοι (f), *Leaders, Capitans, Dukes, yea Stars* (g) and *Angels* (h); Titles of not inferiour Alloy to *Lord*

- (a) 1 Tim. 5. 17.
 (b) 1 Thes. 5. 13.
 (c) 1 Kings 18. 7, 13.
 (d) Acts 15. 22. Heb. 13. 17, 24.
 (e) 1 Tim. 5. 17.
 (f) Rom. 12. 8.
 ἡγεσῶτες τῆς ἑλ-
 λάδος, Xenoph. l. 3.
 ἡγεσῶτες τῶ πολέ-
 μῳ, Summus belli
 Capitaneus, Id. l. 7.
 (g) Rev. 1. 20.
 (h) Rev. 1. 20. & 1. 1, 8, 12, 18. & 3. 1, 7, 14.

Bishop. Thus far we have an Indemnity by the Act and Writ of the great Bishop of Souls. And the guise and mode of ancient Christendom was, boldly to transcribe the Copy from so fair and authentick an Original. St. Ignatius to those of *Smyna*, *Honora Episcopum, ut Principem Sacerdotum, imaginem Dei ferentem*; that is, *Honour the Bishop, as the Prince of the Priests, and as bearing the image of God*. Nothing more customary and fashionable with pure Antiquity, then to speak of them with honourable Appella-

tives: Κύριοι τιμιώτατοι Θεοφιλέστατοι κύ-
ριοι ἁγιώτατοι, *Most honourable Lords ;*
Gods-beloved Lords ; Most holy, The-
odoret, lib. 1. c. 4, & 5. & lib. 3. c. 9.
& lib. 4. c. 9. and, Πατρὶς καὶ πνεῦμα, Father
in God, as Cyril of Alexand. edit. Binii,
p. 227. And because abstractive terms
are most significant and emphatical,
they were very prodigal of such Pre-
faces of honor and respects. Thus the
noble Volusianus, Illustris Domi-
nus (a), bespeaketh the great Bishop
of little Hippo (b), Incolumem Vene-
rationem vestram summa Divinitas
tueatur, that is, The sacred Majesty and
Divinity protect and defend your ve-
nerable person. Yea, even St. Hierom
himself, an ancient Presbyter, writ-
ing to St. Augustine (a young Bi-
shop to him) Beatitudinis vestra lite-
*ra **, *saith he, The Letters of your*
Blessedness, or Benediction. And a-
gain, † Incolumem Sanctitatem tuam
Divinitas tueatur, that is, Let the
Majesty of heaven defend your Holi-
*ness. In the Ephesine Council * to*
Nestorius Bishop of Constantinople
they

(a) Aug.

Epist. 3.

(b) Ep. 2.

* Epist. 13.

† Epist. 53.

* Concil.

Binii, tom.

2. p. 237,

& 177,

178.

they use these honourable Titles;
 — τῷ σὺν θεοσέβειαν. — ἀγιότητι σὴ. — ἐν-
 λάβει σὴ. — *thy Holiness, — thy San-*
ctity, — thy Reverence. And when
Charisius, an obsequious Presbyter,
 maketh his address and application
 to the whole Convocation *, Τέτε * *Tom. 2.*
 χάειν, saith he, ἐγὼ τῇ ὑμετέρᾳ προσκίπω 39.
 ὁσιότητι, *For this cause I prostrate my*
self before your Sanctity. And the an-
 cient and reverend *St. Hierom* thus
 taketh his leave of *St. Augustine*,
 † *Vale, atate fili, dignitate parens*, that † *Epist. 14.*
 is, *Farewel, my Son in age, my Father*
in honour and in God. I shall close
 and conclude this *Sorites* and Accu-
 mulation of Honour with *St. Chryso-*
stoms observation, very proper and
 pertinent to our Age, * *Heretici à* * *1. 1. Ps. 13.*
diabolo honorum vocabula Episcopis
non dare didicerunt, that is, *Hereticks*
(not true Christians) have learned f
the Devil, not to give due Titles of ho-
nour to Bishops. An angry word of a
Patriarch. In a parallel observati-
 on *St. Cyprian* observing how tender
 and curious our blessed Saviour was,

that he might give honour to the Priests even of the *Jews*, even then when their malice was hot, as set on fire by Hell, against him, *Docuit enim*, saith he, *Sacerdotes veros legitime & plenè honorari, dum circa falsos Sacerdotes ipse talis exstitit*, that is, *He taught how lawful and plentiful honour ought to be rendred to true Bishops and Ministers, when such honour was given even to false Priests by the best Bishop of Souls.*

*In vita
Augustini.*

Epist. 225.

In the next place, as their Titles throughout Christendom were glorious and magnificent, so their Possessions and Patrimony were not penurious and despicable. The great Bishop of little *Hippo*, though he was extracted *ex nobili prosapia*, of a noble stock or family, as *Possidonius* writeth, yet had such a full and fat Ecclesiastical Patrimony and Revenue, that himself saith, *Vix vigesimâ particulâ res mea paterna existimari potest in comparatione pradiorum Ecclesiæ quæ nunc, ut Ecclesiæ dominus, existimor possidere*; His noble and
nature

natural fathers Estate and Patrimony was no better then the twentieth part of what he enjoyed as Lord Bishop of the Church. Yet in his greatest eminence and affluence his friends and foes also were his Compurgators, *Nullâ nos cupiditate pecunie in rebus Ecclesiasticis sordidari*, Ibid. that he was not debased and degenerate by any unhandfom concupiscence toward Mammon. The most Great and most Christian *Constantine*, and the first Christian Emperor, had so gracious and liberal an eye to Church-men, that (as our *Lucius in England*) *Ex statuis Eth-nicis pretiosioris materia pecunias conflavit, & Ecclesiis contulit*, Sozom l. 1. c. 1. that is, He spoiled the Heathen, as *Agyptians*, and coyned the most precious substance of their Idols into currant money. and gave it to the Servants and Services of the God of Israel. Yea, *ex publicis tributis per singulas civitates, &c.* Sozom l. 1. c. 8. & l. 5. c. 6. He made an augmentation from publick Tributes, as Donatives and Honoraries to the present

Euseb. l. 2.
de vita
Constant.

Theodoret.
l. 3. c. 12.

Euseb. l. 1.
de vit. Con.

Socrat. l. 5.
c. 4.

Church-men, and made them a firm conveyance and perpetuity by an established Law. And if any dyed either Intestate or without an Heir, his Estate was given as a Congiary to the *Ararium Ecclesiasticum*. The Church of *Antioch* had likewise *Plurima vasa, anathemata & pecunias*, many precious Utenfils, Riches and Offerings, from the same liberal hand. Nay, his Magnificence was so eminent and exemplary to persons of the Church-order, that they were no less then Commoners at the Emperors Table: Τῷ Θεῷ λητρεῖσσι ὁμο- τελέπεσσι σωῆσαν' insomuch that some envious and disaffected persons *verbo Ironico Pupillum Eccl-sie nominarent*, that is, in our modern Phrase, *He was Priest-ridden*, and a very *Pupil and Ward* to such Spiritual Tutors. Of the same temper and *genius* was another Emperor, *Theodosius*; so charitable & observant of men of Sacred Order, that μὴ μόνον τὸς ἑαυτοῦ πίσεως ἱερεῖς ὑπε- τιμᾶν, &c. *He did not onely abundant- ly honour Priests of his own faith and per-*

persuasion, but the very Novatian Bishops also.

One Primitive Bishop, *Acacius* Bishop of *Beræa*, gave this *τεκμήριον* *Sozom. l. 7. c. 27.* *μεγίστης ἀρετῆς*, this evidence and indication of excellent vertue, that *πᾶσι πάντα ἔχοντος τὸ ἐπισκοπικὸν καὶ λαοῦ* *ἀνεψυχοῦ ἔχον*, all his life long his Episcopal See and House was an open house for all comers of the City.

I could easily give a *Galeed*, a very heap, of Witnesses from Primitive Christians: but I will not further tempt and over-lay the patience of any generous Reader.

SECT. VII.

Jus Naturale, from those under the Law of Nature, either Patriarchal or Ethnical.

THE light and law of Nature, among Patriarchs and refined Ethnicks, made their Priests or Ministers of a splendid and honourable account and condition. This Law

Law of Nature, as well as the Law of *Moses* and of *Christ*, is expressly styled *the Law of God*, Exod. 15. 26. & 18. 16. when as yet the Law was not given in *Sinai*. And so also by *Saint Pauls* Gospel-Divinity it is said of Heathens, Rom. 2. 14. that *they are a law to themselves*, and that *the Law is written in their Hearts*, v. 15. Thus it is said of Tithes and First-fruits, the Honoraries of the Priest, *Non tardabis*, Exod. 22. 29. *Thou shalt not keep back*, materially to be considered, evidently shewing it was a custom of old before the Levitical Law. So Deut. 23. 21. *Non tardabis*, that is, *Thou shalt not be slack to pay*, viz. what was then already due.

It is confessedly true on all hands, that among Patriarchs the first-born was the Priest, and so Head and Lord and Prince of the whole Family. On this account *Jacob* calleth *Reuben*, *primum in donis*, i. e. *in sacrificiis offerendis*, Gen. 49. 3. By right of primogeniture the Sacerdotal

cerdotal Function was *Reubens*. The first-born *terminis terminantibus* are called כהני *Sacerdotes*, *Exod. 19. 22.* And this honour infallibly was *vel ab ipso Deo, vel ab Adamo Spiritus S. instinctu*, as learned Gerhard *De Ministr.* saith, *either by Gods own assignation p. 235. and designment, or by Adam from the Spirit of God.* Now the First-born was, First, higher then his Brethren, *Psal. 89. 27.* next in honour to his Parents, *Gen. 49. 3.* Secondly, had a double portion of his Fathers goods, *Deut. 21. 17.* besides his inheritance; Thirdly, succeeded in Government of Family or Kingdom, *2 Chron. 21. 3.* And, fourthly, in the administration of Priesthood and service of God, *Num. 8. 14,—17.* And these were ἀρχοὶ τῶν πατριῶν, *Exod. 6. 25.* *Heads of the Fathers, Arch-Priests, or Lords Spiritual.*

Under this Meridian of the light of Nature *Melchizedek*, though he had even Royal Revenues and Patrimony, yet as an accession of just ho-

honour received *Tithes* and *Gifts* from *Abraham*, Gen. 14. 20. Sure then a noble, splendid and magnificent honour was not judged incompatible by the grand Sages of Nature, either *Melchizedek*, or *Abram*, or *Jacob*.

2. The last Prophet of the Old Testament carrieth an *Angel* or *Messenger* of God in his very name, *MALACHI*. And this Angelical Doctor, to confute the sordid and sacrilegious *Israelites*, borroweth an Argument or Topick from the very Ethnick devotion, *Ch. 3. 8.* *Will a man rob his God? Will an Heathen, an Amalekite, Philistine, Æthiopian, or any man rob his God? Any Minister or Messenger of the New Testament may as justly argue from the same Topick against any Sons or Patrons that defraud their Priest Evangelical, Will a man rob his own God?*

In Sacred Register we finde an high and honourable account from Heathen and Exotick Nations.
Even

Even *Philistines* by the light of Nature would consult and deliberate with sacred Persons in things Divine. Even when Princes of *Philistines* (which is not a little remarkable) had before given their own votes and voices, 1 *Sam.* 5. 11. they afterwards consulted with their *Priests* and *Southsayers*, 1 *Sam.* 6. 2. And those sacred (yet prophane) *Priests* would not have *Gods own Ark* go away empty, v. 3. What a shame then and opprobry is it for Christian Magistrates to assume a Monopoly of Votes and Suffrages to dispose of Gods Ark as they please, with the exclusion and excommunication of Ministers, to whose cognisance and jurisdiction such things do most properly and immediately appertain, and without whose advice it is too often sent home empty! Again, while the very Kine of *Philistines* prefer the honour and home of the Ark of God before their own home and their own Calves, 1 *Sam.* 6. 12. yet some more brutish then the beasts
of

Grot. de
Jure belli
l. 3. c. II.
sect. 10.

of the idolatrous *Philistines*, if they and their own issue are at ease and plenty, care no more then *Gallio*, Acts 18. 17. for the honour of the Ark and its Ministers, still lowing after their own, and not stepping one foot to promote the security, subsistence and honour of Gods Church. And further, though these *Philistines* were grand Malignants to the State of the Jews, yet had they some tender bowels of mercy to the College of Prophets in *Gaba*, 1 Sam. 10. 5, 10. even as the barbarians had to Saint *Paul*, Act. 28. 2. Again, the tenderness and indulgence of *Pharaoh* and the *Egyptians* towards their Priests hath not a bare record, but an *Elogium* and *Encomium* from Sacred Writ: *They sold not their Lands*, even in exigency of Famine, Gen. 47. 22. and v. 26. *except the Land of the Priests only*. How guilty then are all rapacious and rough-handed *Esaus*, that even in the affluence of peace and plenty have not so much as an *Egyptian* kind-

kindness for their Priests, yea, to whom no *Mummy* is so sweet, so nutritive and restorative as what is made of the Corps of a bleeding Church! Even he also that had an *Ephod* and a *Teraphim*, had a zeale (though not according to knowledg) toward his Priest, *Esto mihi in sacerdotem & patrem*, Judg. 17. 10. *Be unto me a Father and a Priest.* Though a Father to him in affection and duty, yet was he really a young man of *Bethlehem-Judah*, v. 7. Such reverential respect had *Micah* towards that young man, as to his Father. But now, God knoweth, many true Fathers of the Church are made (as we say) younger Brothers in the account and esteem of the World by a strange inversion and commutation of a blinder zeal then that of *Micah*. Yet once more, the onely Topick by which this *Micah* proveth, concludeth and ratifieth a benison to himself, is this, *Now I know that the Lord will do me good, seeing I have a Levite* (the young Father-

ther-*Lewite*) to be my Priest, v. 13. His Ethnick Logick had more reason and religion in it then any Christian that seeth no benediction from a society and cohabitation of Priests. Thus far Heathen Divinity even in Sacred Writ and Record.

3. The voice of Heathen for the διπλὴ τιμὴ of Saint *Pauls* charge and command, that is, Reverence and Maintenance, is so Catholick by instinct of Nature, as if it had been concluded and enacted by an universal Parliament; and this also by the grand Sword-men or Grandees of Heathen Militia. (a) *Cyrus* having

(a) *Xenophon* l. 5.

collected a grand sum of money amongst his Captives, caused it to be divided, and gave a Decimation to the Priests of *Apollo* and *Diana*.

(b) *Plin.* l. 12. c. 24.

(b) *Alexander* the Great having conquered the Countries of sweet Odours and Frankincense, sent a whole Ship-lading thereof to the Priests of Greece, (c) *Nabuchodonosor* did the

(c) *Joseph.* Ant. l. 10. c. 13.

(d) *Alex.* ab *Alex.* l. 3. c. 22.

like; *Largissimum nimis* to the Priests of *Belus* Temple. (d) The *Locrians*,

in

in their benevolence to the Clergy,
 vowed even the ninth part. (e) The
 custom of the ancient *Gauls*, our own
 British Ancestors, was, to give al-
 most all in effect which they got by
 War, unto the Gods and their
 Priests. (f) *Lucullus* upon this very
 account abounded in wealth, because
 he paid God and his Priests so faith-
 fully and abundantly. From the
 frequent Inductions of pregnant in-
 stances I am prone to wish that ma-
 ny English Christians would learn
 (as *Salomons* Sluggard is bid to do
 from the Ant or Pismire, *Prov. 6. 6.*)
 even from barbarous Ethnicks and
 Paynims, what respect and reve-
 rence is a due debt to Christian
 Priests and Ministers. Those En-
 glish that account the lowest of the
 people fit to be Ministers of God,
 may learn either from the Heathen
Romulus, (g) who elected Priests
genere excellentes & virtute prastan-
tes, that is, such as were eminent for
 their stock and extraction, and excel-
 lent for vertue; or from the *Positi*
 G and

(e) *Cesar*
de B. G.
Gal. l. 6.

(f) *Alex*
ab Alex.
l. 3. c. 22.

(g) *C. Rho-*
dig. Antiq.
L. l. 11. c. 1.

(h) *Serv.* and *Pinarii*, (h) which were two noble Families, and yet were employed in sacrificing morning and evening to *Hercules*: yea, even

(i) *Plut. de* (i) Kings themselves were usually
vide & elected either from the Military or
Ofir. p. 134 Sacerdotal Order; the one, for courage and magnanimity; the other, for piety and wisdom. Those English that account all secular charges and encumbrances most proper for the backs and purses of Priests, may learn again of the Heathen *Ro-*

(k) *Rosin.* *mulus*, who (k) having constituted
Antiq. l. 3. sixty publick Priests after the found-
c. 7. ding of *Rome*, granted that they should be *immunes propter aetatem à militia, & propter privilegium exempti ab urbanis negotiis*, that is, free both from military and civil services.

Those that would have them little better than Alms-men or Mendicants, may read a contrary Lecture,

(l) *Cic. 2.* (l) *Præter Idææ Matris famulos ne-*
de Legib. *quis stipem cogito*; At *Rome* were al-
Rosin. l. 3. lowed no Mendicant Priests besides
c. 27. those of the *Idæan* Goddess. Those

that

that make it a sport and pastime to see a Priest blind or lame, without integrity of his body or person, may blush to hear *Seneca* say, (m) *Sacer-* ^{(m) Dr. clam. 4.} *dos non integri corporis quasi mali ominis res vocanda.* Any defect or deformity in a Priest made him ominous in their tender eyes. Those that love to plunder the Ecclesiastick Treasury, and so to spare their own purses, have a worse Divinity than the *Romans*, (n) who brought much (n) *Liv. 5.* of their own Jewels and Ornaments to the Priests of *Apello* at *Delphos*, having regard rather to publick piety than private commodity. Those that are most hungry after sacred morsels, have more foul stomachs and dogged appetites than the *Heathen Romans*, (o) who did not taste (o) *Plin. l. 18. c. 2.* any new Corn or Wine until they had offered their First-fruits to the Priests; Just as Gods own peculiar people, *Deut. 26. 13.* Those that look on the whole order and society of them as but unprofitable burdens of the earth, or as troublers of

Israel, are worse then those Heathen Cities that gave them respects and veneration, as (p) *beneficial to themselves, to their friends, and to the whole Community.* Lastly, unto all sacrilegious Malignants to Sacred Persons or things (q) the Divine Plato giveth this most Christian Doctrine (as if it came from Saint Peter or Saint Paul) *Τὸ ὅτι τρεῖς πράξει, He is guilty of one of these three crimes; either, first, he absolutely thinketh Θεὸς ἔν εἶναι, That there is no God at all; or, secondly, that, if there be a God, he is supine, and ἔσχατίζετο ὅτι ἀνθρώπων πραγμάτων, is careless of Man and his actions; or, thirdly, that he is nothing so just and terrible to offenders as is pretended, or else so corrupt that he may be easily bribed, or in fine, that he is εὐπαγεμύθητος, a tame and facile Deity.* And (r) elsewhere he concludeth peremptorily, that each sacrilegious man is a dead man, both incurable and incorrigible; ἀνιάτως ἔχει. But I hope the vigour and efficacy of so many Laws, Patri-

(p) *Plut. lib. Philo- soph. cum Principib.*

(q) *De Legib. l. 10.*

(r) *Phædone, p. 84.*

triarchal, Israelitical, Evangelical, English, Ecclesiastical, Ethnick, will give life to him that is dead in that trespass and sin.

SECT. VIII.

Of the grand Demerits and huge Extravagancies of the Disciplinarians, or new Clergy: with a Parallel of the New Fanaticks with the Old Pharisees.

THe new kind of Clergy, as King *James* entitleth them in (a) his (a) Ba-Instruction to Prince *Henry*, have σαλ. δωρ. this fair Character from his Royal Pen, *Unruly and fanatick Spirits among the Ministry, as bad as Highland or Border-thieves for ingratitude, lyes, and vile perjuries.* Their huge enormities are fully and clearly characterized by Bishop *Andrews*, Arch-Bishop *Bancroft*, Arch-Bishop *Whitgift*, Lord Keeper *Puckering*, Doctor *Clerk*, Doctor *Saunderson*, and others, all fairly and αὐτοεξουσίᾳ declaring

(b) D. Tho.
Pierce, Answer to
M. Baxter,
ch. 5. sect.
6. — 12, 14,
&c.
(c) Deut.
32. 5.

clarifying their judgements in (b) a modern Author both ingenious and judicious. But are not all their faults (c) *the spots of Sons*, in Scripture phrase, very small *peccadillos*? In point of contempt and disobedience to supreme Authority, they are Sons of *Abiathar* the Priest: In point of contempt of ancient Fathers, they are Sons of *Cham*: In vilifying of the old Priests, Sons of *Feroboam* the Son of *Nebat*: In point of disuse of the Creed, Sacraments, and reading the pure Word, Sons of *Missalian* Hereticks, or Papists: In sacrilege, Sons of old *Eli*: In temporising, Sons of *Ecebolius*, and the *Priscillianists*, and the like: In covetousness, Sons of *Balaam*, and *Pharisees*: In titles and pretences of sanctity, Sons of *Gnosticks*, *Cathari*, *Valentinians*: In perjury, Sons of *Zedekiah*, the *Righteous one of God*, but a perjured subject. These, all these, are the professed subject or Theatre of other Papers of this *Antymus*: and therefore I will not

actum

actum agere in this place.

My present Province and Task is, to make an exact Parallel 'twixt the old *Pharisees* and the new *Fanaticks*, and to make it appear that they are both *gemelli fratres*, twin-brothers, in point of opinion and practices, though not contemporary in their births and productions. In pursuance of which design, it must be first confessed, that in both of them there is such variety & contrariety, that it may be said of each Pharisee as the Historian doth of *C. Caesar* Son of *Agrippa*, and Nephew of the great *Augustus*, *Tam variè se gessit, ut nec laudaturum magna, nec vituperaturum mediocris materia deficiat*: There is a perfect Checquer-work of matter for some seeming grand commendation, and for as grand discommendation also. As there be in the three learned Languages *verba contraria significationis*; as, *S A-C R U M*, holy, and accursed, in the Latine; *εὐσέπεια* in the Greeke, affability, & scurrility also; and *קדוּשָׁה*

a Saint, and a Whore, in the holy Language: So in these two sorts of persons, old and modern, if you compare semblances and pretences with practices and performances, there is perfect contrariety, contradictions twisted and accorded together; both are *virī contrariā significationis*. Both in their name or titles are *Pharisei*, i. e. Expounders of the Law of God, from פֶּרִישִׁי *expandere, explicare*, that is, Scripture-men, and Scripture-wise: or else, ἀφωρισμένοι, i. e. *separatists*, by extraordinary sanctity above others, *not as other men*, Luk. 18. 11. Both Masters of the Rolls and Records of Heaven, and even à *Consiliis*, Privy Counsellors, to the King of Kings, yet not loyal Subjects, or Friends to the Text, though they kiss the Book. Both in the light and lustre of knowledge are *Pekachim*, (their own word) *of opened eyes*, men of new light; One of them forsooth *Or hagnolam*, the light of the first magnitude in his age; Another, *Rabbi Hakkodesh*, the Holy Teacher:

Teacher: All, *Leaders of the blind*, Rom. 2. and have *μὲν πρῶτον τῆς γνώσεως*, a slight 19, 20. and slender & superficial knowledge in things less substantial and fundamental: Yet even both Lights carried in foul and dark Lanthorns: and *the true Light, that enlighteneth every one*, discovereth their palpable darkness, with seven or eight *Woes*, Matth. 23.

Both so pure and defecate that they will not *eat with Publicans and sinners*, Matth. 9. 11. nor suffer a *sin-ner once to touch Christ*, Luk. 7. 39. These cannot digest even the Lords Supper, nor have Communion with sinners and scandalous persons, but have fasted seven or ten years upon the same account and score. Their word is, *Touch me not: for I am holier then thou*, Isa. 65. 5. and Christs own word also, *Nolite tangere fermentum Pharisaorum*, Luk. 12. 1. *First of all, beware ye of the leaven of the pharisees*. Both their Fasts also were with sowre, leavened, dis- Matth. 6. figured and exterminated countenances:

ees: yet in their very Fasts they had good stomachs to devour widows, Gods house, and his Prophets. Both
 Acts 16. 5. have ἀκριβὲς ὁδὸν ἀιγισιν, the most strict and accurate way and walking; all walking ἀκριβῶς, circumspectly, in presence. They alway say, I go, Sir, and go not, as the smooth and forward Son, the Type of the Pharisee of old, Matth. 21. 30. Lastly, will the Reader exhaust and swallow down their prime and accumulative excellencies by whole-sale, as they say? How are both affected to Gods day? No ears of Corn to be picked by the hungry, Matth. 12. 1. nor a blind man to be cured, on that day, Joh. 9. 16. How affected to Gods Cause, or Gods Corban? Why? *Calcabo patrem*: Father and Mother and all natural relations shall be laid aside, or overlaid by the weight of their affection to the Cause of God or *Corban*, Matth. 5. 5. How affected and inclined to Prayer? Praying oft, and long, and openly, Matth. 6. How in Conference?

Ye,

Ye, being evil, speak good things, Matth. 12. 34. Such sacred Texts as these, Hos. 2. 19. *I will espouse thee to my self in righteousness*; Joel 2. 28. *Your sons and your daughters shall prophesie, — your young men shall see visions*; and Mal. 4. 3. *Ye shall tread down the wicked, for they shall be ashes under the soles of your feet*: These, all these, they espoused and monopolized to their own sanctified selves. They, the onely Saints to be saved; all others, cast-aways: as Mr. Calvin on Mal. 4. 3. *En & ecce tunicam Patris vestri, ô Fanatici!* Behold, the full and perfect livery and cognisances of the very Fathers of our modern Pharisees and Fanaticks! Thus old and new Pharisees and Fanaticks, like spiritual Fidlers in Religion, do assume and wear the livery and badge of some Noble-man, that they may not appear to be what they are known to be by the Statutes of God and the Land. They are like some Medals in the world, which on the
one

one fide have εἰκόνα ἀγγελικῶν, the *pourtraiture of an Angel*, or of a Saint, and on the other fide the image of an infernal Fiend or Spirit. The Reader shall presently understand that they both are *virī contrariæ significationis*.

Is it now possible for such and such qualified persons, in seven or eight gallant particulars, to be guilty of disobedience and open hostility and rebellion against their Kings, Gods Lieutenants? Let *Josephus*, himself a Pharisee, give in evidence and remonstrance against his own

Antiq. l. 13
c. 18.

Fraternity : Τοσαύτῳ ἔχουσι ἢ ἰχωὶ παρὰ τῷ πλήθει, ὡς καὶ βασιλέως τι λέγοντας, καὶ καὶ ἀρχιερέως, ἐνδύς πιστεύοντες,

that is, in our English Translation and practice also, *The Pharisees were of such prevalence with the people or vulgar, that if they spake against either King or Arch-Priest, they presently obtained the Publick faith and*

Ibid. c. 23.

commen credulity. Yea, ἂν καὶ φθονῶντες τι χαλεπὸν λέγωσι, &c. if, being envious and malicious, they spake never so
ma-

malignantly, they could gratifie and pleasure their friends, and injure their foes. Such hath been the artifice and imposture of our modern Fanaticks, by ostentations and enchantments of pretended Piety, both in reference to the best King and best Priests. Τοῖς βασιλεῦσι μᾶλλον ἀντιπράσσειν δυνάμενοι, such potent and prevalent Factors and Agitators against Kings, that they beat out and exiled *Alexander* their King out of the coasts and confines of *Moab* and *Gilead*, as *Sigonius* telleth us. Yea, they made so strong infusions of principles of disobedience and rebellion in their Profelytes, that *pueri etiam tormentorum patientiâ spectatores obstupescerent*, very Boyes were so obstinate Martyrs, even in rebellion and sufferance, that they did amaze and stupifie the honest Spectators. And such Monsters have been among modern Fanaticks.

*De Republ.
Hebraeor.
l. 5. c. 11.*

Ibid.

2. Is it possible, again, for such and such qualified persons to be guilty

guilty of Violence and Extortion? The word of our great Master is, *ὅτι ἀσπάζησιν, Luke 11.39. Very Harpyes for violence, though very Saints in semblance and pretences. Both have devoured Widows houses, Gods house, and the Priests, notwithstanding their long prayers, and their straining at gnats. They kill, and whip, and persecute Prophets from city to city, Mat. 23.34. While both of them seem by violence to take the Kingdom of heaven, and they forsooth, the violent ones, ἀσπάζησιν, to take it by force; yet both of them are, I fear, Saint Pauls ἀσπάζησιν, violent Extortioners, that shall not inherit the Kingdom of God. They are very fortunate sons of violence, if they have Gods Good-speed in each sort of violence, to heaven and earth also.*

3. Is it possible for those ἀνεξιχνίαστοι, those accurate and exquisite walkers to the extremities of Gods commands, (as the word importeth) to be guilty of Covetousness, which is Idolatry? When our Saviour spake of not serving

wing

ving God and Mammon, Luke 16.13.

ἐξευκλίνετον αὐτόν, ver.14. these accu-

rate walkers *snuffed* at it, made

mouthes and jeers and mimical ge-

stures; and that upon that very ac-

count, that he talked of Charity, Li-

berality and Almes, ver.10,11,12.

Though Piety seemeth to fill their

sails, when *they compass sea and land*

to gain Profelytes, yet Profit and

Mammon is the perpetual compass

by which both steer their course.

Our *English* Pharisees have thrust

their sequestred Brethren out of

house and home, without the assign-

ment of so much allowance as eje-

cted Monks and Nuns had. Sir *Wil-*

liam Weston Lord Prior of the Order

of St. *John* had a yearly pension of

a thousand pounds; *Rawson* the Sub-

Prior, of a thousand Marks; some of

the Brethren, of two hundred pounds

per annum; and thirty pounds *per*

annum, he that had least. And this

may serve for an Use of Instruction,

or of Reproof and Reprehension, of

our grand Idolatrous Fanaticks,

which

Exam. Hist.

stor. p. 1102

1111

which were more ready ἐκμυκλινεῖσθαι, to jeer and mock, their grave, godly and learned Predecessors, then to pay them a fifth, yea a tenth, or twelfth part.

4. May we not also arraign and endict them as guilty of Pride, high
 Joh 7. 49. Spiritual Pride? ὁ ὄχλος, the Rabble and Herd of unsanctified people, that know not the Law, were accused by the sower and swelling and leavened Teachers. *Populus terra, concuscatio pedum Pharisaorum*; The Heads of the people, if not of their own Godly party, were but competent Foot-stools for the sacred feet of the new Teachers.

5. Take now a Breviary of their accumulative Impieties and Iniquities. Their worst, and yet natural, face is seen in one crystal glass, *Mat. 23. 23*. They omit and neglect, as unnecessary and superfluous duties of Saintship, judgment, (it is lawful for such *Israelites* to spoil such *Egyptians*) and mercy, (Charity and Good works belong to the Court of
 Rome,

Rome, in their own words) and faith, that is, fidelity and veracity in Promises, Covenants, Oaths. Those of Allegiance and Supremacy have been like Almanacks out of date for many years together; or like Queen Elizabeths dust, swept up and laid together behind the doots of our Pharisees hypocrits.

6. There is a concurrence and conjunction of them in one point, which is the highest aggravation of all their Crimes and Demerits: The old Pharisee doth thus dogmatize like a Stoick, *Ἐμαγαζών κὶ Θεῷ προσάπτει πάντα*, All deputed and linked to Fate and God. Our own Pharisees also say, *Reprobates are compelled with a necessity of sinning*, and so compelled that they cannot chuse but sin. Yea, a grand Doctor in our Israel, to mollifie the very Blasphemies of that Fraternity, saith, *They intended no more then what by multitude of Scriptures they were led unto*, E.R. pag. 60. and further, *Sin by God is absolutely willed, because ordainable to his glory*,

Jos. ph. Ant q. 13 c. 2. & l. 2. c. 12. Vide plura apud D. Pierce, Of Divine Philanthropie, c. 3. sect. 3.

H

E.R.

whitak. in
Campian.
p. 115.

E. R. pag. 101. To which I return either a better Doctor, *Dignus est quem Deus statim fulmine ad imum inferorum barathrum dejiciat*; or a better Author then both, *Deus non volens iniquitatem*, *Psal. 5. 4.*

Εἰκὼν
βασιλ.
sect. 14.

7. Lastly, our Pharisees do love *πρωτοκλισίας* and *πρωτοκαθεδρίας*. Whilest Presbytery, like a young heir, thinketh the Father hath lived long enough, and being impatient not to be in the Bishops chair and authority, all art is used to sink Episcopacy, and lanch Presbytery in England. And while they garnish the sepulchres of their Fathers, such as Bishop Cranmer, Ridley, Jewel, &c. they persecute the survivors from city to city. Adde again their swallowing down the Camel-fins of Disobedience, and Perjury, and Oppression, and Sacrilege, &c. and yet straining hard at the gnats, a Surplice, a Ring, a Cross, or a May-pole.

Sure, if the Pharisees rightly held a *μετεμύχσις*, or Transmigration of souls, as the Pythagoreans did, then the souls of the Pharisees have had a
Trans-

Transmigration, and possess the bodies of our *English* Fanaticks.

SECT. IX.

A Second Parallel, of the New Clergy with the old Primitive Fanaticks.

AS the true Gospel-Christian is described or defined in holy Writ, to be one *sealed with the Spirit of Christ*, Eph. 1. 13. and to have received grace for grace, *John* 1. 16. that is, Figure for figure, Lineaments for lineaments, and Impression for impression; and the new man created after God in righteousness and true holiness, Ephes. 4. 24. So all Pseudo-Christians of this later Age are sealed with the spirit of Primitive Fanaticks. They in the first Age were τύποι, *paterns and exemplars*; and these in our Age and generation are their exact αντίτυποι. Both have the same lineaments and figures: Not *ovum ovo similis*. The image in the glass doth not

more lively express the natural face and feature, then the reflexion of modern Teachers doth resemble and represent the first *Ideas* and exemplars of primitive Pseudochristians and Fanaticks.

I. In point of affectation and ostentation of huge Purity and Sanctity above their Brethren. Those of the Order of *Zelotes* in *Jerusalem* a little before its destruction by the *Romans* (a sad omen in our dayes) called and accounted themselves

Joseph. de
Bello Jud.
l. 4. p. 875.

Ζηλωτάς. ὡς περ ἀσθεῶν ἐπὶ τῶν δυνάμεων ζηλωτάς
the onely *zealous* Brethren of good

and godly enterprises and designs for the power of Godliness. And others

Idem, l. 5.
in initio.

they deemed *ὡς περ ἀνοσίων ζώων ἀγέλω*,
as a very herd of unsanctified creatures.

This is the *τύπ*⓪, the first Seal. In our Age the *New Clergy* (as King *James* calleth them) have arrogated and appropriated to themselves a very spiritual Monopoly of Zele, i.e. the onely pure, precious, zealous, Saint-like Teachers, and Godly party. The Disciplinarian Zelote is onely for
the

the Throne of Christ, and the Sceptre of Christ, and the Government of Christ.

All others are *Barbarians*, without and without, (as the word importeth) even without the pale of the Church, without the Sceptre and Throne of Christ. How many also

have we of *Basilides*, the old Heretick, his Order and *Classis* ! *Ἡμεῖς δὲ* Epiph. Hæ-
ref. 4. de
Basilde.
δραπὸς ἐσμεν οἱ ὅλλοι πάντες, κύνες καὶ ὄνες,

We, we onely, the Men ; and all other, Dags or Swine, for carnal or spiritual impurity, in their eyes. Lastly, Epiph. Iar.
70. p. 827. how many *Audians*, old Hereticks,

in our new Age, that had *δωμασὺν ἀναστροφῶν*, very admirable and wonderful conversation and deportment in some singularities of Zele ; and *ἐκ ἑυχοντα μετὰ τιτος*, they would not use the same Common Prayers with any others of a different persuasion from themselves ! Thus in the first point, of Affectation and Ostentation of Purity, the old and new Fanaticks are *τύποι* and *ἀντίτυποι*, the last being formed and created *ad imaginem & similitudinem* of those their Proto-

plasts in Doctrine and Purity.

2. The next figure and impressi-
on of the former Seal is in Con-
tempt and Disobedience to Ecclesi-
astick Parents and Governors. Even
a sober and ingenuous Reader of
some passages of the holy Father St.
Cyprian would almost believe him a
son and Writer of the present Age;
He doth seem to give so plain a nar-
rative and history of the occurrences
of the modern Age. *Aliqui de Presby-*
teris nec Evangelii, nec loci sui memo-
res, Some John Presbyters, being
forgetful of the Gospel, and also of
their own place and station, *neque*
nunc sibi prapositum Episcopum cogi-
tantes, — cum contumelia & contemptu
prapositi totum sibi vendicant, with
contempt and contumely of the Bi-
shop do assume and arrogate all to
their own Presbyterian hands, not at
all reserving *Episcopo honorem cathe-*
dra; whilst in the pure Antiquity,
long before St. *Cyprian*, *Inde per*
temporum & successionum vices, Epi-
scoporum ordinatio & Ecclesia ratio
decurrit,

Cyprian.
Epist. 10.
p. 29.

Epist. 11.

Idem, epist.
27. p. 51.

*decurrit, ut Ecclesia super Episcopos
 constituatur, & omnis actus Ecclesie
 per eosdem prepositos gubernetur: In
 all Ages and series of successions each
 Act, Canon or Order of the Church
 was ruled and managed by the hands
 Episcopal. And again, Inde schis-* *Idem, epist.*
mata & hereses oborta sunt & oriun- *69. p. 208.*
*tur, dum Episcopus, qui unus est, &
 Ecclesie præst, superbâ quorundam
 presumptione contemnitur. It is al-*
*ready plain English by our practice,
 Thence Schisms and heresies arise,
 whilest such Governours are contemned
 by the proud presumption of such Fa-*
*naticks. Such a forward and early
 Fanatick was Acrius, who, missing a
 Bishoprick himself, made this popu-*
lar Doctrine, Nullâ differentiâ discer-
*ni: Whose Phantasme was at once
 convicted by St. Augustine in Africa,
 Epiphanius in Asia, and Philastrius
 in Europe. Such afterward were those
 fond and foolish Presbyters, Pleriq;* *Corrit.*
stolidi adversus Episcopos suos cervices *Carthag. 3.*
erigunt Presbyteri, vel convivis sibi *can. 42.*
conciliantes plebem, vel certè persuasu
 H 4 maligno

maligno & illicito, &c. Those foolish Smeectymnwans did either caress the vulgar by treatments, or by unlawful and malignant persuasions. Yet worse and more impudent Fanaticks were they that did in some measure acknowledge a Bishop, *χωρὶς ὧν οὐκ ἔστιν πάντα ποιεῖν*, did all things, or any thing, without his direction or influence; and so were *εἰρωνές τινες καὶ μὲν ῥωμῶνες*, very contemptuous and ironical Presbyters. Of the same Paste were the fowre and leavened Donatists, who in a sport or May-game *Canina corpora membris Episcopalibus conjunxerunt, & sic saltare fecerunt*, conjoyned and coupled in a loud Sarcaſm the bodies of dead dogs with the living members of the sacred Angels of the Church, and so made them dance in a posture, for the recreation of vulgar eyes. The like sad sport did the Heathen use to George Bishop of *Alexandria*, *τὸ καμήλω περσάθησαντες* they tyed him to a Camel, and then drew him off again, and burnt the beast and the Bishop in the same flames.

Ignat. Ep.
ad Mig-
nes.

August. l.
3. contra
I armen.

Socrat. l. 1.
c. 2.

flames. Our modern *Smeetymnwan* Profelytes were surely the jocular and merry sons of such or such Fanaticks.

3. Another Image and Super-
scription is in reference to Supreme
Parents, the *Abimelechs*, as the Hea-
then *Philistines* called their Kings.
In this point *Judas Galileus* was one
of the first and grand Fanaticks. The
cause or occasion of his Sedition is
thus represented by the *Hebrew Do-*
ctors, Non esse decorum aut æquum ali-
um Regem, &c. That it was not
comely nor equitable to impose any
other King over men, beside God
himself the King of Kings. And he
quoted the Sacred Text to warrant
his profane and seditious* Position,
Deum tuum timebis, & illi soli ser-
vies; whilst the truth is, they made
God to serve by their sins, as the Pro-
phet saith, and his word to serve
their pride and ambition. For God
expressly commandeth their service
and obedience even to Pagan and
Idolatrous Governors, *Jerem. 27.*

*Casaub.
Exercit. 2.
in Baron.
sect. 19.*

Isa. 43. 24.

Spelm. con-
cil. Præfat.

& 40.9. And *Zedekiah* was punished for his disobedience to *Nebuchadnezzar*, *Jer. 24*. Sure I am, all *English* and Ecclesiastick despisers of Kingly dominion, have more signal and singular Obligations then any other Nation or Kingdom under the Sun. For in *England* was the first Christian King, *Lucius*; and the first Christian Emperour, *Constantine*; and the first Christian Queen, *Helena*; and no less then twelve Christian Kings martyred by the bloody hands of Infidels: And there have been more pious Kings in *England* then have been in any other Province, though never so spacious and populous. Let even a Fanatick be judge, whether any Antiquary can shew Record or Register of the like specialties of the Divine favour to any other Kingdom under the Sun. No Nation can more justly challenge the Prophets word, *Reges nutriti, Regina nutrices*.

112.49.23.

4. Another Parallel and resemblance is in disobedience to catholick

Fa-

thers of the Church. Such a Fanatick was *Abailardus* in Saint *Bernards* dayes, whose Motto and Byword was, *Omnes Patres sic, Ego non sic*: If all the Fathers said, *Yea, Abailardus* said, *Nay*. And none such Saints as the Antipodes to the Fathers. Yet higher, in Saint *Augustines* early dayes, *Cum vos veritas arget, Patres dicitis errasse. — sed Superbia vos ligavit in cathedra pestilentia*. To old Donatists (and new Fanaticks) all the Fathers were wandring Stars, and erroneous; and their own pride made them fixt, and firm in the chair of Scorners, or of Pestilence. How many Echoes of *Abailardus* and the Donatists have we heard in this empty, windy and hollow age of Fanaticks! Who may justly expect that their successors and posterity should in reason and religion repay and return their disobedience *lege talionis* upon their Fathers heads and humours. This was the artifice and imposture of *Julians* mind: Πάντας πρὸς αὐτῷ βασιλεῖς ἐκωμῶ. *Socrat. l. 3. c. 1.*
 διόσει

Socrat. l. 7.
c. 32.

ἤκουεν ἐν τῷ λόγῳ ὃν ἐπέγεγε ΚΑΙΣΑΡΕΣ,
*All his Predecessors he scornfully load-
 ed with bitter jeers and taunts. Ne-
 storius, of the same temper, would
 not vouchsafe to learn τὰς ἁλ παλαι-
 ὦν βίβλους, the Books of the Ancients,
 because τυφένωθε ὑπὸ τῆς ἐυλωττίας,
 Swollen big with conceit of his own elo-
 quence, ἁλ παλαιῶν κρείττονα ἐνόμιζεν ἑαυ-
 τὸν, he deemed and accounted him-
 self a better man, a better Father,
 then any of his Ancients. In the
 present point either Abailardus, or
 the Donatists, or Julian, or Nestori-
 us, were the Types; and our Fana-
 ticks, the Anti-Types.*

Pamelius,
 in Vita Cy-
 priani.

5. Another seal and impression is
 in point of disaffection and disobe-
 dience to Natural Parents. *Novat-
 us, that had so much affectation of
 purity in himself, had bitter disaf-
 fection and disreputation of his Pa-
 rents: Spoliati ab illo pupilli, fraudata
 vidua, pecunia quoq; Eccl. denegata;
 pater etiam ejus in vico fame mortuus,
 & ab eo nec sepultus: He at once de-
 trauded and oppressed the Widow,
 plundered*

plundered the Fatherless, sacrilegiously robbed the Church; and when his own Father died & perished with Famine in the street, his zeal could not afford him Christian burial. A barbarism condemned by a whole Council of Heathen Authors. For the *Greeks* call Funeral-Rites *ῥήματα*, the *Latines*, *Fusta*: And he that omitted them (as *Novatus* did) was *ἐραγὴς*, an accursed, devoted fellow, or *Anathema*. Such an unnatural son was to be served with a *Writ* *τῆς κακώσεως ἧς γονέων* and, if convicted, he was excommunicated all society, both Sacred and Civil, and to be fined besides. Yet how many Fanaticks in case of Gods *Corban*, or Gods Cause, have with Pharisees renounced, and with *Novatus* abdicated their own natural Parents, of their Country, and Family also, and almost all natural Relations! And some Fanatick zele of modern Disciplinarians dareth make it a Canon and Constitution, *That if the Parents gain-say marriage upon*

I Book of
Discipline
9. Head.

upon the common grounds, of want of
 gades, or disparity of birth, the Mini-
 ster may (non obstante parente) ad-
 mit to marriage. For the work of the
 Lord ought not to be hindred by the
 corrupt affections of men. So the Dis-
 ciplinarian Doctors.

6. Those that thus vilifie the Na-
 tural and Regal Authority & Unction,
 by a parity of Reason and Religion
 also do vilifie or nullifie the Sacer-
 dotal Unction or Authority. These
 delight to see the holy Ark placed
 upon a Cart, and Christ upon an
 Ass and upon a Colt the Fole of an
 Ass, and *Jeremy* the high Prophet
 in a Dungeon, and the sacred Mi-
 nistry upon sordid, Lay and Ple-
 beian heads and hands. Those Fa-
 naticks must assume old *Ischyas* (the
 grand enemy of the holy Bishop *A-*
thanasius) as the Protoplast of this
 error and phansie; whose ignorance
 and impudence did so far spiritua-
 lize him in his own phansie, that,
 being a Lay-person, *ὡς πρεσβυτέρου ὀνο-*
μα ἐαυτοῦ ἀνέθηκεν, he did arrogate the
 name

name of *Presbyter* to himself, as many late Fanaticks have done. Which phansie and impudence the grave Christian Historian calleth expressly *πρᾶγμα πολλῶν θανάτων ἄξιον*, a matter demeriting more then a single death. Such intruding *Uzzahs*, *Korahs*, and *Sauls* do as much demerit death it self under the Gospel, by the judgment and sentence of the judicious Historian, as those others did by the expresse verdict given under the Law. Or if such Fanaticks will not own their Father *Ischyra*s, they may assume another, *Zacchæus*, for their reverend Progenitor: of whom an ancient Father informeth us, that *τολμηρῶς ἁγίων μυστικῶν ψαύειν, καὶ ἱερουργίαν, λαϊκὸς ὢν, ἀφειδῶς ἐπεχείρει*, *he out of a bold and impudent attempt did invade the holy Priesthood*; and others with him, *ὡς ἐκ ὀνείρων*, by impulse of dreams and inspirations, did as our Fanaticks do, *τὰ ὀπισκόπων πρᾶττειν καὶ αὐτοὶ ἐπεχείρουν*, adventure upon the Office of the Bishop.

7. Both primitive and present Fanaticks

Fanaticks have another fair (or rather foul) resemblance and correspondence to each other, and that is in their strange, uncouth & affected postures and gestures in prayer. Such haters of Images of all sorts, that (as the Pharisees before them both)

Mar. 6. 16. ἀφανίζουσιν τὰ πρόσωπα, *they deface Gods own Image in their own Faces*; as

Luk. 12. 1. if their *leaven of Hypocrisie* (as Christ calleth it) must needs sowre and disfigure their very countenances and aspects. Such were those devout

Theod. de
Oracul. 1.
10.

Orators, that did all *in sacris cumurbatione & cervicis jactatu*, with horrible and pitiful agitations and tossings of eyes and heads. Such were those which *Dio Chrysostomus* mentioneth, *Orat. 1. de Regno*, that did

Casaub.
Exerc.

ἀειδινῆν ἢ κεφαλῶ, καὶ περιᾶδς δεινὸν ἐμβλέπειν, had strong commotions and

* *Epiroph. Her. 48.*

ὑπὸ τῆς τιθέναι ἑαυ-
τῶν τὸν δάκτυλον ἢ
λεγόμενον λιχανὸν ἢ
ἐπὶ τὸν μυκτῆρα ἐν
τῷ ἔυχῳ.

a kind of torvity and affected severity in their looks.

Such also were the old Fanatick * *Tascodrugita* or *Paxillonasones*, which had a strange trick of *laying their*

fore-

Fore-finger upon their nose in prayer
and all κληθείας χάειν καὶ ἐθελοδικαιοσύνης
to shew some strange *dejection and*
discountenance, and as a piece of sad
and rigorous *will worship*.

8. Our new Fanaticks have made
another exact Parallel, with the old
Fanatick *Messalians*, by a strange
conjunction and commixture of
plain contraries. Both grand Pre-
tenders to the Holy Spirit; τὰς τοῦ
ὀνείρων φαντασίας, προφητείας αποκαλεῖσι,
They called their very dreams new Pro-
phesies. Both did phansie the Holy
Spirit, and did αἰσθητῶς καὶ ὁρατῶς τὴν ὀ-
κειαν παρουσίαν σημαίνειν, *gave sensible*
and visible evidence of his presence
in them. Both were enemies to
the constituted Discipline and Fasts
of the Church. Yet both those
highly Spiritual persons so far from
drinking into one Spirit, (as St. Paul
calletch it, 1 Cor. 12. 13.) in the blef-
sed Eucharist, that ἐξ ἑνὸς οὐκ ἔστιν ἡ ζω- Theod. l. 4.
βᾶσις φάσκοντες ὅτι οὐκ ἔστιν τροφή, *they said* c. 11.
the Divine food did neither help nor
hurt the sanctity of their spirits. Our

own *English* Fanaticks, by a constant and continued abstinence from the Divine Sacrament for eight or ten years together in their Congregati-
ons, have unhallowed the Sacrament, vilified the Spirit, unchurched them-
selves and their Congregations, and made the wild *Messalians*—their Fa-
thers in impiety. And while the Sa-
cred Text saith, *He that eateth my
flesh, and drinketh my bloud, shall live
for ever*; these Fanaticks were *even
dead while they lived*, as that Father
and Church-Historian concludeth
them.

9. Our Fanaticks and the old Do-
natists are clearly *fratres gemelli*,
Twin-brethren, in much impiety and
iniquity. Both arrogate to them-
selves **specialem sanctitatem de super-
bia*, some singular and special sanctity
from their spiritual pride. †*Nolunt se
dici fratres nostros*, saith the Catho-
lick Father; They scorned to call
others *Brethren*, which were not of
their Godly party. How stood they
affected to Kings? *Quid Imperatori-
bus*

Joh. 6. 56,
58.

* *Opat.*
Milev. l. 2.
init. p. 34.
† *Lib. 1. p. 3*

Lib. 1. p.
27. & l. 3.
p. 81.

buc cum Ecclesia ? What have Kings to do with Church-affairs ? was their ordinary mode of speech. How to Churches and Altars ? * *Tegulis pluri-* * Lib. 2. p. 53. *Altaria*
mi cruentati, duo occisi : With the very *frangere, radere, re-*
tiles and utensils of the Church they *movere.*
killed some upon the Altar, and wounded others. How to the blessed Eucharist ? † They cast it to the very † Lib. 4. p. 116.
dogs ; which, *non sine signo Divini judicii*, turned, and rent and tore *domi-*
nos, tanquam ignotos & inimicos, their very masters, as if strangers and enemies to them. How disposed to the orthodox Bishops ? *Deuterium, Par-* Lib. 2. p. 72
thenium, Getulicum, Dei Episcopos, lin-
gue gladio jugulastis, fundentes sangui-
nem, non corporis, sed honoris : Their tongues were sharp swords to wound them, and to shed the blood, if not of their bodies, yet of their honours. How called they their prime Leaders and Circumcellions ? *Agonisticos* Lib. 3. p. 106.
Sanctorum duces, the prime Commanders and Captains of Saints, forsooth ; and yet such *Bontefeus* of publick injustice and violence, *ut nullus*

creditor eo tempore exigendi habuit libertatem: They put such a bar to all judicial proceedings, that the Creditor could exact nothing for any debts, for fear of the *Sanctorum Ducēs*. Lastly, how malicious in their lies and accusations? They sent about many Pamphlets and Pasquils, *mittentes ubiq; literas livore dictante conscriptas, ut rumoribus falsis cunctorum auribus mendacia insererent*: By false news and rumours they planted and sowed lies in all ears. They were also *in cadibus immanes, filios pacis ad bella provocantes*, most bloudy and cruel to all opposits, and still provoking sons of Peace to Mars his field.

Lib. 1. p.
23.

Lib. 2. p.
53.

10. Our new Fanaticks, of whatever edition, persuasion or denomination, are twin-brethren with the old *Eunomians*. *Eunomius* was *τεχνίτης λόγων, καὶ εἰσιτικός, καὶ συλλογισμοῖς χαίρων*, somewhat eloquent in his Schism, very contentious, and a Master of Logick-disputes and Syllogismes. The Fanatick Preselytes

Sozom. l.
6. c. 26.

to this Doctour of Arianisme, ἔμᾶλλον ἐπαινεῖσι βίον ἀγαθόν, ἢ τρέπον, ἢ τὸ πρὸς τὰς θεωρίας ἔλεον, they gave little or no commendation or *Encomium* to Integrity of life, or Morality, Mercy or Charity, εἰ μὴ τὰ αὐτὰ δοξάζοιεν, *if men entertained not the same opinion with themselves.* But ὅσον τι τὸ εἰσικῶς διαλέγοιτο, καὶ κελεύει δοκοῖ συλλογίζεσθαι. All that they attended to and commended, was, if one were hugely contentious and litigious for their opinions, and could conquer by disputes. Ὁ τοῦτ' γὰρ εὐσεβὴς πρὸς πάντας νομίζεται. He was *of the Godly party* that would and could maintain their espoused Opinions and Tenents. Such godly and pious Opiniatours were the Gnosticks, as *Ignatius* representeth and characterizeth them: Πρὸς ἀγάπης, καὶ μελὲς αὐτοῖς, καὶ πρὸς χήρας, καὶ πρὸς ὀρφανούς, καὶ πρὸς δολιβωμένους, καὶ πρὸς δεδαιμένους, *They had no regard of charity, no care of the widow, the orphan, the oppressed, or imprisoned,* but whether rigid, severe and disputing Gnosticks. That our

English Fanaticks have inherited this vertue of their Fathers, *Eunomius* and the Gnosticks, I dare attest the personal experience of above thirty years past. They have ever neglected Integrity, Morality, Charity and Mercy to all dissenters from them; and their Charity hath been very cold to Widows, Orphans, and imprisoned persons: And the highest vertue of the Godly party hath been to dispute and discourse of their own opinions touching Kings, Bishops, Common prayer, Ceremonies, &c. and he that doth this, *εὐσεβὴς κατὰ πάρας νομίσεις*, is the *Godly man*, and of the Godly party, whether he be Presbyterian, or Independent, or of what other opinion and perswasion soever.

SECT. X.

*A third Parallel, of Fanaticks with
Papists.*

IT is a kind of Miracle, and very worthy of observation, That in many things there is an unhappy coincidence even of extremes, which seem to stand at the vastest distance and contrariety. In things natural, extreme cold parcheth the grass,

—*Boreæ penetrabile frigus adurat,* Virg Geor.

as well as extremity of heat. In Mathematicks, lines drawn from the opposit points of the Circumference meet in the Centre. In matters Moral, the Prodigal, that utterly disclaimeth and forsweareth Covetousness, yet pulleth upon himself by his wastefulness a necessity of being covetous and oppressive. Thus, thus in matters of Religion also, the extreme and opposit Parties to Orthodox Religion

have a coincidence and conjunction of opinions, *non obstante* their seeming contrariety and contradiction to each other.

1. It is a cursed position which both concentre in, notwithstanding their disagreement otherwise, That lawful Sovereigns may be resisted by their Subjects, and Arms of hostility taken up in the cause of Religion; not the weapons of the first Christians, Prayers and Tears, but the arms of the Flesh, Fire and Sword. This point of Popery, never heard of in the first ten Centuries, is strongly asserted by modern Doctors. For their grand Observator with all the Disciples of this sanguinary Doctrine do in asserting their Tenents onely translate *Bellarmino* and the Popish Writers into English. And this Cholerick Doctrine was not kindled and inflamed in the World till *Ioh. de Parisiis*, and *Iac. Almain*, as the learned Bishop of *Risse* in his *Sacro sancta Regum Majestas*, pag. 14.

2. Both agree in unchristian partiality,

tiality, contrary to the solemn charge and obtestation of St. Paul to Bishop Timothy, *I charge thee before God, and the Lord Iesus Christ, and the elect Angels, that thou — do nothing by partiality.* Their impaling of the Church to their own party, and excluding all others from hope of salvation, is infallibly the grand Partiality. Thus the *Pontificii* make the *Roman* and *Catholick Church* convertible terms, and make subjection to the Bishop of *Rome* a necessary requisite of a Christian Church; making it a formal difference in the very definition of the Church, *Sub regimine unius in terris Vicarii, Romani Pontificis*, that is, *which is under the government of the only Vicar of Christ on earth, the Bishop of Rome.* As the old Donatists confined the limits of the Church, *in angulo & particula Africae*, in a corner and small part of *Africk*; So do our new English ones, either to their Separate, Congregate, or Presbyterial Classes. These only, the *Godly*, the
Bre-

Lib. I. &
August.
Epist. 203.

Brethren, the Pretious, the Children of God; all other, vile, unfavoury salt, Barbarians. This is contrary to the temper of those ancient and godly souls: *Velint, nolint, fratres sunt*, faith charitable *Optatus*. Will they, or nill they, he would style them *Brethren*. So *Greg. Nazianzene*, *Orat. 33.* Ἀδελφὸς ὑμᾶς καλῶ, καίπερ ἐκ ἀδελφικῶς ἔχοντας, *I call you Brethren, though ye use unbrotherly dealings with us.* Blessed is that Religion which doth *religare*, bind and tie us in bonds of obedience to the Head, and in charity to the Members, though unworthy Christians.

3. In the obligation of Oaths and Covenants. The Romanists hold that their Lateran *Iupiter*, the Pope, hath a power paramount over the consciences of men, that he can absolve Subjects from their Oaths and Allegiance to their Prince, that he can rescind, relax, and oblige again, and even *contra jus naturale dispensare*, dispense with the breach of the Laws of Nature, in this case. As for
our

our modern Theologues, it is the complaint of the Reverend Prelate, *Utinam nonnulli qui rectissimè dam-* Saunderson, de Jura-
nant, non pessimè imitarentur : What ramento. they most justly condemn, they unjustly practice themselves : For *illi de facto exercent quod Papa de jure sibi vendicat*, they practice what the Pope saith he may do. It is most certain that all Papal or Presbyterian dispensation can be but *res fori externi* : but the obligation of an Oath is *intus in foro conscientia*, hath respect to the inward man. Therefore *sententia prolata à Judice in foro non suo, est de jure nulla, i. e.* The sentence of a Judge in a Court not of his jurisdiction is vain and invalid. Let them teach us who can give a dispensation from that Oath wherein all swear, *No power on earth can absolve them.* Thus like *Samsons* Foxes they are joyned in the tails; *And the Pro-* Iſa. 9. 15.
phet that teacheth lyes, he is the tail, saith the Royal Prophet. And they have their firebrands also, by which they dissolve the bonds of Oaths,

Oaths, and set every Community, yea the whole world, in combustion.

4. In exalting themselves *above all that is called God*, i. e. the Supreme Magistrate. Thus *T. C. pag. 144. sect. 1. Christian Princes must remember to subject themselves to the Church, to submit their Scepters, to throw down their Crowns before the Church, yea, to lick the dust of the feet of the Church.* So the Reverend Bishop *Bramhall*, in his *Warning piece*, giveth us account of the same Doctrine and conformable practice of the Scottish Presbytery. And is not this the same Divinity that *Alexander* preached to *Frederick Barbarossa*? on whose neck while he set his feet, he did quote Scripture for his pride, *Super aspidem & basiliscum ambulabis, & conculcabis leonem & draconem.* This pride the Church of *England*, together with the whole ancient Church, doth detest. *Artic. 37.—The chief government of all Estates, even Ecclesiastical and Civil, doth appertain, &c. and, All sorts of Spi-*

Stat. 12.
Hen. 8.

Spirituality and Temporality ow next to God a natural obedience.

5. In that unquiet principle, *Dominium fundatur in gratia*. For *Aquinas, Cajetane, Bellarmine, and Suarez, &c.* hold that any Prince who falleth from the Romish Religion, maketh a forfeiture of his Dominions, and may be deprived of his hereditary rights. The contrivers of the Covenant among us did publish no different Doctrine from this. For he that sweareth to defend his Prince with this limitation, *in the defence and preservation of the Protestant Religion*, will suppose himself justly excused, if he do not defend him in case of his desertion or defection from the same Religion. For it is the rule of Reason, *Exceptio in casibus non exceptis firmat regulam in oppositum*. And whilest it is still pleaded, even to this day, that *English Presbytery never dissolved Monarchy*, (as *Iohn Corbet*;) sure to place the Supreme power, or Co-ordinate, (as he still maintaineth) in
Lords

Lords and Commons, the power of chusing great Officers and Ministers of State, the power of the *Militia*, and government of all Forts, to share the Kings Revenues, to plunder and kill fellow-subjects, look altogether like some such thing in *Presbyters* as *dissolving of Monarchy*.

6. Both guilty of Sacrilege in alienating the Communion, in part, or in whole, from Lay-hands; and both upon the same reasons and specious pretences, of high reverence to the sacred Mysteries. *Propter periculum effusionis Sanguinis*, saith *Liranius*, and others, on *I Cor. II.* for fear of spilling (in the Ecclesiastick or Natural sense) the blood of *Christ*. And, *Irreverentia & profanationes Sacramenti vix evitari possent in tanta multitudine*, saith *Bellarmino*; because irreverence and profanations cannot be avoided in such a multitude. Are not the fears of spilling the Sacrament, and profaning the body of our Lord, the very same pretences of

Lib. 4. de
Eucharist.
c. 28. n
fac.

of debarring so many souls from the sacred Mysteries?

7. In point of reading the pure Word of God. The pure Popish position is this, in their own words, *Salubriter Laicos à lectione Scripturarum arceri, & sufficere ut ex præscripto Pastorum & Doctorum Ecclesiæ vitæ cursum moderentur*, as I. Molanus:

Pract. Theolog. tract. 3. c. 27. concl. 2.

This Jewel is not to be cast before Swine, but the people are to live by the dictates or sermonizings of their Pastors and Teachers, and, as little Infants and Babes, battle only by chewed meat from their Nurses mouthes; as they illustrate their sacrilegious intentions. Our Fanatick Teachers, that in practice could hardly vouchsafe the people the reading of a Psalm or Chapter, and were wholly for their own long Prayers and longer Sermons, did practically at least concentre either with the Papists, or else with the Anabaptists, that called the written word *a dead letter* (as I have heard the Word called without a

Hooker, Ecclesiast. Polity.

Ser-

Sermon) and the Bible, *Babel*, unless quickned and edified by their Expositions and Sermons. It is T. C. his position, *It is untrue, that simple Reading is necessary in the Church: A number of Churches have no such order of simple reading.* Thus the grand Patriarch, T. Cartwright.

8. In case of Vows & Covenants. I will not magisterially and dogmatically conclude and determine, but may piously and compassionately fear, that they are guilty of the three Popish Vows. When they Covenanted to *assist with their Estates and Fortunes* in the Godly Cause, and that without consent of their Parent (which Vow the Father might cancel by Gods Law, *Numb. 30.*) is not this Covenant near a-kin to the *votum Paupertatis*? When they covenanted, *None shall suffer himself, directly, or indirectly, by any combination, persuasion or terror, to be divided, &c.* Who, I pray, can totally hinder all arguments from
all

all impressions? Is not this a kin to *votum Continentia*, the vow of Continency, which none can intallibly promise to himself? When, lastly, there have been multitudes of Protestations, Covenants, Negative Oaths, and Engagements, were not these very like *votum obedientia*, the vow of Obedience, to their General also, as the Papists call him in Religious Orders.

9. The Jesuitical Doctrine of Probability is this, *Quamvis ipse Doctor ejusmodi sententiam speculative falsam esse certò sibi persuadeat*, Though he hold it certainly false, yet from the judgement of one or two grave Authors he may recommend what is most acceptable to the Questionist, *si hæc illi favorabilior & exoptatior sit*. In the Divinity of our Fanaticks, a Calvin in Geneva, a Knox or Buchanan in Scotland, &c. shall preponderate the most probable Doctrines of the Catholick Church, and all Primitive Christians. The Doctrine of Direction of

Mystery
of Jesuitism, Pref.
& pag 95s
96.

Pag. 123, intentions, (as in a Duel, not to the
 131. sin of Revenge, but to our profit
 and advantage, the saving of Honour, &c.) maketh guiltless with
 the Jesuite: The very Fanaticks
 grand plea for popular Reformati-
 ons, Insurrection and Hostility. Let
 the Reader peruse *The Mystery of*
Jesuitisme: it is *Mysterium Fanati-*
corum also.

10. The grand controversie of
 late hath been wholly managed by
 the force of unwritten Traditions,
 or blind Fundamentals. Ask the
 new Teachers, by what Law of
 God, or Law of *England*, may sub-
 jects take up Arms against Kings,
 and against Saint Paul, *He that re-*
sisteth, shall receive to himself damna-
tion? Why, it is an unwritten Tra-
 Rom. 13.2 dition, no Law of God or the Land.
 Where have they liberty reserved
 to resume and revoke the Supreme
 Power into their own hands? It is
 an unwritten Tradition. In what case
 of Law may they take Forts, Na-
 vies, Magazines, and all the *Militia*?
 All

All these are begged only as blind and unwritten Fundamentals: No authentick Law for their tradition or reception.

11. There are many Characters of Antichrist common to both. *Hip-* *De Cons*
polytus, an ancient Writer, near *summat.*
1400. years since, gives these shrewd *mandi. An*
indications; *Οι ναοὶ τοῦ Θεοῦ ὡς οἶκοι* *no Christ*
ἔσονται, λειτουργία σβεδήσει, ψαλμωδία *210.*
παυθήσεται, ἀνάγνωσις καὶ γερφῶν ἐν εἰσα-
κυθήσεται, *The Houses of God shall be*
used as Cottages, Liturgy shall be ex-
tinguished, singing of Psalms shall cease,
reading of Scriptures shall not be heard.
Not one syllable of this but hath been verified of late, as a learned Minister and eye-witness of the dis- *Dr. Nicol-*
solutions of the Welsh Churches *son.*
doth testifie. Not three Sermons in all *Monmouth-shire*, and others, even on the Lords day; the Sacraments prohibited; Liturgy, Singing, Reading wholly neglected. Sure not the Bishops foot, but the foot of Antichrist hath trodden upon our Fanatick Teachers heads, and hearts also.

12. Lastly, though both have their
 2 Pet. 2. 18 *καὶ ὀρυζα*, *ſpeak great ſwelling words* of
 their own fixedneſs and immobility
 in their reſpective Religions and
 Professions, yet have they been
 Ephes. 4. *Reeds ſufficiently ſhaken with the*
 14. *winds of Doctrine.* In Queen Eliza-
 L'Eſtrange *beths days, of 9400. Parochial Priests*
 againſt *there were not above 80. Rectours*
 Mr. John *of Churches which constantly and*
 Corbet, p. *invincibly reſuſed the Oath of Su-*
 184. *premacy. And though * a grand*
 * Mr. John *Presbyterian telleth us in print, they*
 Corbet. *are all fixed and reſolute, not like to*
be reduced to the practice of former
times ; and, This intereſt is not like a
Meteor, which vaniſheth away, but of
a firm and ſolid conſiſtence, like a fix-
ed Conſtellation, pag. 43. — never
will be extinguiſhed while the ſtate of
England continueth Proteſtant, pag.
 44. *Yet, after the Conference*
 Arch-B. *at Hampton-Court 1603. of 9000 and*
 Spotſwood *more Parochial Miniſters only 49.*
 Hiſt. p. *ſtood out, and were depoſed for*
 479. *diſconformity : Whileſt the late*
odious and deſpicable Clergy, for
obe di-

obedience to their Mother the Church, and loyalty to their Father, and piety to their Oaths and Obligations, have this fair *δείξις* and indication of their constancy, that of 97. Ministers within the walls of London 85. were driven from their Churches: not to mention many thousands that never bowed their knees to Baal-berith, from our Dan to our Beer-sheba.

Hist. of English and Scottish Presbyt. p 316

SECT. XI.

A Fourth Parallel, of modern Fanaticks with the Pagan Mystæ or Doctors.

1. [IN the Roman Republick there was a grand Controversie touching the Tribune-Magistrates & others, the *Ediles* & *Judices Decemviri*. The case clearly this; the Tribunes were *sacrosancti* and immoveable, because they had *legem sacratam*, both Law and Oath, for their establishment and settlement; the De-

Grot. de jure B. 1. 3. c. 19. sect. 9.

Ev. l. 3.

decemviri and others had onely *legem simplicem*, a Law only, but not any interposition of a solemn and national Oath. The Tribunes were inviolable, because *Tribunos religio publica populi Romani tuebatur*: the intervention of an Oath, in which their Religion was concerned, made them immutable and permanent; The other were revocable and variable by some new Edict and Statute of the Roman Senate. And *Tib. Gracchus* was condemned for his wilful abrogation of *Octavius* from his Tribuneship. In our English State there hath lately been the very self-same case or publick controversie. The Lords possibly, Spiritual and Temporal, were as the *Decemviri* and *Ediles* among the Romans: They had *legem simplicem*, no interposition of a sacred and publick Oath; and were upon that account not so wholly immovable and inviolable. But our Fanaticks and all the people knew that our Supreme Lord and Governour had

legem

legem sacratam for a sufficient defensive against injurious hands, a double Oath, of Allegiance and Supremacy; beside a third, the natural *Obedience*, which all sorts, of *Spirituality and Temporality*, did bear to him next to God, according to the words of the Statute 12 H. 8. The Roman Pagans were far better Christians then any of our Fanaticks, of what denomination or perswasion soever. They kept their Oath though to their own hindrance (as they might imagine;) and our English Fanaticks thrust out *legem sacratam cum juramento. Cum tota religio populi Anglicani tuebatur*, When the whole Religion of our English Nation was concerned, the triple cord, of Supremacy, of Allegiance, and of Nature, was snapped asunder by these violent *Samsons*. Psal. 15. 4.

2. Even among Pagans the effusion of Blood-Royal was so horrid and execrable, that *cedes Principis, quantumvis hostis, non impunita*, the Blood of a King, though a protested

Ps. 7. Tit.

personal enemy, never found Impunity or an Act of Indemnity among them. As *David*, in Sacred Writ, punished the murder of his Royal enemy (even *Saul* the son of *Cush*, an Æthiopian, from the blackness & foulness of his disposition) with the death of the Executioner, 2 *Sam.* 1. So the Pagan *Augustus* was highly vindicative against the murderers of *Cæsar*; and *Severus* likewise, against those of *Pertinax*; which Act alone (as *Herodian* writeth) procured him *incredibilem gloriam & regnandi securitatem*, both incredible honour and much security. The Pagan *Vitellius* likewise severely revenged the death of *Galba*, his professed enemy. Yea, *Pontius Pilate* for crucifying the King of the Jews, our Lord & Master, met with just revenge, and lost his head, by the piety even of *Nero*, as *Suidas* telleth us. Yet in the blood-shot eyes of all our modern Fanaticks I fear that neither the Cannon at *Edge-Hill*, nor the Ax in another place, ever yet appeared so horrid and

and execrable as thoſe other inſtruments of villany did in the eyes of *David*, or *Auguſtus*, or *Severus*, or *Vitellius*, or *Nero*.

3. The devotion of the Pagans was very eminent and exemplary. They brought many Donatives and Honoraries to the Temples of their Gods out of the ſpoils and plunder of their enemies ; Which by the *Greeks* were called *ἀνεσθία*, by the *Latines* *manubia*. Such were thoſe that were ſent to *Apollo* at *Delphos*, *Herod. l. 8.* and thoſe which the *Athenians* gave to *Minerva*. *Florus* ſaith, *Tarquinius Superbus de manubiis captarum urbium templum erexit.* Our Fanatick Teachers cannot vie one ſuch act of zeale as theſe. It ſhall be more tolerable therefore for ſuch Pagans at the day of Judgment then for ſuch Chriſtians. Among Gods people there was a double Exchequer, one Eccleſiaſtick, the other Civil, *Fiscus regius* ; as appeareth *Joſh. 6. 19.* 1 *Kings 7. 51.* The Temple of *Saturn* had a
Trea-

Treasury πάντων χρημάτων πλῆρη. *Augustus* had his sacred Exchequer, *Appian. de Bello civ. l. 5.* In Greece they had a sacred Council for such a Treasury, πει τὸ ἱερὸν ἔθνημαρ καὶ φυλακὴν, *Strab. l. 9.* But in our worse then Pagan dayes, what Widow, what Souldier hath cast in two Mites almost for twenty yeares past?

Herodot. & Diodor. Sic. apud Gregor. Tholof. de Repub. l. 26 c. 1. sect. 16.

4. An Egyptian King was so unmoveable in his integrity and devotion, that (like *Pharaoh* before him, *Gen. 47. 22, 26.*) he preferred the interest and welfare of the Priests before his own. For a *Theban* God having often molested his sleep with horrid dreams, and told him that his Empire could not long be prosperous, *felix & diuturnum*, unlesse he would lay violent hands upon his Priests; at last he sent for them, and having acquainted them with his dreams, told them plainly, *Malle se purum omnique scelere solutum ab Egypti regno abstinere, &c.* That he had rather part with
the

the *Egyptian* Crown and Sceptre, then be an actor in so execrable a Tragedy. Our Fanatick *Mystæ*, without being moved and frightened by dreams and visions, have plundered and sequestred many Priests, and taken from them *ὅλον τὸ βίον*, all their Livings, as the Physicians did from the poor wretch in the Gospel. And whereas the Pagan King would rather quit his Crown then injure the Priests, these have sucked their very life-bloud; and yet, though they have swallowed the best Livings, they are as lean as *Pharaohs* ratcall Kine were after they had eaten up the fat ones. In our grand Metropolis, of 97. Ministers within the walls no fewer then 85. (as hath before been said) were despoiled of their Free-holds by the violence of Fanatick Presbyterians; and 115. in the Suburbs and Parishes adjoining; besides those of *Pauls* and *Westminster*.

Hist. of
English &
Scottish
Presb. 234

5. The Pagans were ever very firm to and tenacious of their Promises,

mises, Oaths and Engagements.

Clapm. l. 5.
c. 8

Pacta scripto sancita violare nè abje-
ctissimo quidem homini decorum esse

arbitror : It is unhandsome for the
most abject person living to violate
his engagements, saith *Bellisarius*.

Plutarch.
Qu. Grac.

The *Megarenses* and *Corinthians*,
when some would forfeit their Pa-
role, and not return money accor-
ding to promise for their liberty and
redemption, *Fidem fallentes tan-*
quam ingratos & injustos notabant :

Their very friends became their e-
nemies, and set a Mult upon them
as ungrateful and perfidious. When
the *Romans* were requested by the
Campanians to afford them Aux-
liaries against the *Samnites* their
Confederates, they returned them

Clapm.
Disp. 2.
sect. 67.

this resolute answer, *Arma, Deos*
prius quàm homines violatura, adver-
sus Samnites vobis negamus, Such
Arms as must first fight against the
Gods, by fighting against our Faith
and our Associates, we wholly de-
ny you: as *Livie*. The most gal-
lant Character of a Souldier in the
fury

fury and rage of war is thus made
even by a Pagan Poet,

——— *Optimus ille*
Militia, cui primum postremumq; tueri
Inter bella fidem.

Sil. Ital.

Our modern Fanaticks, though they
brag that *since the times have been*
upon their Tropicks, they have been
least Tropical, yet how slippery, per-
fidious and temporizing they have
been, I leave to a far better Pen
and Pencil : Perfidious to Articles,
to their Ordinaries, and to the *su-*
premus Ordinarius totius Angliæ.

Th. Pierce
against
Mr. Barlee,
c. 4. sect.
11. p. 12.

——— *Pudet hac opprobria vobis*
Et dici potuisse, & non potuisse refelli.

For modesties sake I forbear any
new Century of their scandalous
Crimes.

6. Amongst the Pagans, the sa-
cred *Mystæ*, Flamins and Officers
in Divine things were not required
or permitted to swear at all, out of
their

Plutarch.
Qu. Rom.
Qu. 28.

Idem, Qu.
44. p. 470.

their devout and reverential respects both to Priests and Oaths. The judicious Historian giveth this account of it; Either because an Oath is *tormentum liberorum*, and therefore incongruous for so free and ingenuous an Office as the Priest-hood; Or else, *quia non convenit de rebus parvis non ei fidem habere cui sacra & maxima credita*, it was judged most improper, not to give credence to the Priest in small and civil occurrences, when Divine and Sacred matters were committed to his charge and fidelity; Or because execrations, which are still annexed to Oaths, are illegal and improper for a Priests mouth; Or lastly, because *publicum periculum, si perjurus sacris operetur*; there might fall publick vengeance on all if the Priest were perjured. And it is an honour to that stout Champion *Hercules*, that *non nisi semel duntaxat juravit*, he never swore but once. Our Fanatick Teachers have not been so nice, tender and

and ſcrupulous as the very Pagan Priests and Flamins. For how many of them have fix or ſeven times, in the Universities, at Ordinations, Inductions, &c. took the Nationall Oaths, and yet after all have ſwallowed Proteſtations, Covenants, Negative Oaths, and Engagements? not ſo abſtemious, not ſo full of fidelity, as *Hercules* and the Roman Flamines. Sure they are *leves & nanci*, i. e. *νὰ ἑὲς*, according to old *Varro's* derivation, and contrary to *St. Pauls* *νὰ ἑὲς*, 2 Cor. i. 18, 19. Whereas the Romans had one Temple conſecrated to the Goddeſs *Fides*, I fear few of our Engliſh Fanatick Teachers would make competent Priests and Officers in that Temple.

7. The Pagans had a moſt affectionate and conſtant gratitude to their Kings and Priests. Our Lord and Maſter ſeemeth to commend them for ſtyling them *ἐνεργῆτας*, *Luk.* 22. 25. That honourable Title was given to the Roman Emperors.
For

Philo. Joſephus. Plutarchus. Iſocrates in Panathenæico.

* Cic. in
Orat. pro
domo sua
ad Pontif.

For the *Pontifices*; * *Omnis Reip. dignitas, omnium civium salus, vita, libertas, aræ, foci, fortuna, domicilia, vestra sapientiæ, fidei potestatique commissa & credita esse videantur,*

All the dignity, all the security of all subjects, yea their lives, houses and goods, were committed to the Priests, as the best Guardians and Patrons of all. Our Fanatick Teachers were never yet guilty of that publick and universal gratitude to Prince or Priest. King *James* (as above said) calleth them *High-landers and Border-thieves, for lyes, perjuries and ingratitude*. For their constant murmuring and ingratitude to our *Moses* and our *Aarons*, they have

S. Bernard.
Serm. II.
in Cant.

Judaicum opprobrium, as the Holy Father calleth it, the very *stigma* of the Jewish Nation; who made no less then ten mutinies and insurrections against the meekest and yet the stoutest *Moses*, and against *Aaron* the Saint of the Lord, thrice for Water, *Exod. 15. 24. & 17. 2. Numb. 20. 2.* thrice for Bread, *Exod.*

Exod. 16. 2. *Num.* 11. 4. & 21. 5. twice about the way, *Numb.* 11. 1. & 21. 4. and twice againſt the Prielt, *Numb.* 16. 11. — 41. The Fanaticks in all ages have had more of the Jewish murmuring againſt Governors, then of the Pagan gratitude to Benefactors.

8. The prudent Pagans were of ſuch integrity to the publick Intereſt and concerns of State, Eccleſiaſtical and Civil, that they abhorred and abjured all ſcurrilous and ſeditious Pamphlets and Paſquils of Innovators. *Plato* maketh this Canon or Maxime, τὰ ποιηθέντα μὴ ἐξεῖναι ἢ ἰδιωτῶν μηδεὶ πρῶτερον δεκτικῶναι, *Lib.* 7 *De* πρὶν ἢ αὐτοῖς τοῖς δεῖ ταῦτα ἐπολιτεſμένους *Legib.* κελεύει καὶ τοῖς νομοφύλαξι δεχθῆναι καὶ ἀρῶσθαι. It was not permitted or tolerated to private phanſies to publiſh any writing before it were tranſmitted to and approved by the Judges and Lawyers. When *Protagoras* had divulged ſome impious Tenets and Opinions, τὰ βέλεια αὐτῶν κατέκαυσαν ἐν τῇ ἀγορᾷ, καὶ κέρυκα ἀναλαβάντες παρ' ἐκάστου ἢ κεληιδῶν, *D. Licet. in Protagora.*
L The

The Athenians burnt his Books in the Market-place, having by a publick Cryer collected all the Copies. And

V. Max. l. *Valerius* telleth us, that *L. Petilius*
 1. c. 1. sect. 12. *Prator ex autoritate Senatus igne facto in conspectu populi cremavit*, by

the authority of the Senate burnt certain dangerous Books before the eyes of the people. But our fiery Fanaticks have neither the spirit of moderation, nor of prudence, nor of submissive obedience, as the Hea-then *Plato*, and others. *Disputare malunt omnes quam vivere*, as *Seneca* saith. The Pamphlets (divulged in spite of the Statute 23 *Eliz. c. 3.* and others of later date) of *Mr. Fohn Corbet, Douglas, &c.* are more worthy *ut in ignem mittantur quam ut in lucem emittantur.*

Epist. 1.

I could easily multiply these Parallels, if I did not spare my Reader and my self. He that vieweth the actions of both impartially, will be ready to think, that though it be a curse in the Gospel touching some Christians, *Sit tibi tanquam Ethni-*

Math. 18.
 17.

cus;

me, yet it may look like a blessing for some wild Christians, if they were in many points of Morality even *tanquam Ethnici*.

The Conclusion.

Gentle Reader,

I Have impartially represented the *Genius* and Character both of the Old and of the New sort of our English Clergy: And I cannot easily suspect but that thy own determination and conclusion will be that in the Gospel touching Old Wine and New, *The Old is better*. If thou lovest Religion and Learning, Loyalty and Charity, Reason and common Honesty, thou wilt not be so far imposed upon, as to impose the right hand of favour and fellowship upon the younger Brother, as once he did, *Gen. 48. 14*. Or if thou dost thus impose thy hands, thou art likely to say as the Bishop *Marcianus* did after he had ordained one *Sab-*

Luk. 5. 39.

Socrat. l. 5.
c. 21.

βαρύνει, *ἐλάτιον ἐπ' ἀκάνθαις τεθικέναι τὰς*
χεῖρας ἢ ἐπὶ Σαββάτιον, Better to lay
hands upon Thorns or Brambles then
upon those who of late would have
had the Bramble reign over all the
Cedars in State and Church also.
And few or none even of their Clas-
sical and Cardinal Leaders but have
crimes, and not only *spots of Sons*,
Deut. 32. 5. I have read a story of

Sozom. l. 3.
c. 14.

one *Pachomius* a devout Abbot,
who having under him four and
twenty sorts of Monks, according
to the number and nature of the
Letters of the Greek Alphabet, pla-
ced those that were simple, plain
and upright, in the Letter *Iota*,
which consisteth *unâ lineolâ rectâ*, of
one straight and small line; but such
as were of a more involved and per-
plexed *genius*, and full of *anfractus*,
he set under *ζ Zeta*, or *Ξ Xi*, by
reason of the various winding and
turning of those Letters. I know
many, and I heartily wish even all,
Old English Clergy justly placed
(as *Pachomius* his honest Monks)
under

under the Greek *Iota*. But I much
fear another sort, which have ex-
ceeding much of the winding, tur-
ning and involved nature of the
Letter & *Xi*. To all the people of
our English Church I wish the Pro-
phet *Malachi's* benediction, that
God would open unto them the windows
of Heaven, and pour them out a bles- Mal. 3. 10.
sing, that there may not be room e-
nough to receive it. To all true hear-
ted Ministers I wish the Prophet
Jeremiah's benediction, that God Jer. 31.
would satiate their souls with fatness. 14.
Amen.

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